Miss Leo

THE JEWISH CHRONICLE.

(ספר זכרון)

[REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.]

No. 441.—NEW SERIES.] FRIDAY, SEPTEMBER 7, 1877;—ELLUL 29, 5637. [PRICE TWOPENCE.

BIRTHS

On the 31st ult., at 46, Beresford-road, Highbury New Park, the wife of Mr. CHARLES LISSON, of a daughter.

On the 31st ult., at 396, City-road, Islington, N., the wife of MICHAEL M. LENZBERG, of a daughter.

On the 2nd inst., at 24, Albion-road, Holloway-road, Mrs. A. M. SIMMONS, of a daughter.

On the 3rd inst., at 23, Wimpole-street, W., the wife of M. C. ROGERS, of a daughter.

On the 4th inst., at 5, Quadrant-road, Canonbury, the wife of ISAAC CAZES, of a son.

On the 5th inst., at 26, Porchester-square, the wife of HENRY S. HARRIS, of a son.

On the 5th inst., at 3, Harley place, Harley street, W., the wife of ROBERT B. LUMLEY ESQ., of a son.

MARRIAGES.

On the 20th June, at the residence of the bride's parents, Turret House, Victoria Parade, Fitzroy, Victoria, Australia, by the Rev. Raphael Benjamin, senior minister West Melbourne Congregation, assisted by the Rev. Dr. Dattner Jacobson, ABRAHAM COHEN NICHOLLS, of Melbourne, to RACHEL VICTORIA, only daughter of HENRY RAPHAEL, Esq.

On the 29th ult., at Cragvale House, Camden-square, N.W., by the Rev. Dr. Adler, assisted by the Revs. I. Harris and Myers, SAMUEL LAZARUS, of Whitstable, to RACHEL, eldest daughter of the late REUBEN ALEXANDER.

DEATHS.

On the 6th ult., at 8, Worcester-place, Wolverhampton, SARAH HARRIS, the relict of the late Levi Harris, aged 72. May her soul rest in peace!

On the 30th ult., at 73, Vaughan-street, Middlesboro', MORRIS, the only beloved son of SOLOMON and RACHEL COHEN, of Kimberley, South Africa, whilst on a visit to his grandmother, aged one year and eleven months.—ת'נ'צ'ב"ה. Diamond Field papers please copy.

On the 2nd inst., at Southernhay, Bristol-road, Birmingham, DAVID, the infant son of JOSEPH and CLARA HEILBRON, aged three months.

On the 3rd inst., at 6, Duke-street, Aldgate, Mrs. JONAS, widow of the late J. Jonas, aged 55. Deeply lamented by her sorrowing children, relatives and a large circle of friends. May her soul rest in peace! Australian papers please copy.

On the 5th inst., at her residence, 16, Elgin-crescent, Notting Hill, HELENE FALCK, the dearly beloved wife of Ernest Falck.

MR. AARON AFRIAT returns his sincere THANKS for visits, letters, and cards of condolence received during his week of mourning for his late lamented father.—7, King-street, Finsbury.

MRS. COHEN begs to return her sincere THANKS for visits and letters of condolence received during the week of mourning for her late lamented and dearly beloved son.

DR. FRANKLIN, of Manchester, and Mr. HENRY A. FRANKLIN, of Frankfort, finding it difficult to convey to their numerous friends, individually, their THANKS for the sympathy awakend by the lamented death of their brother, Jacob A. Franklin, adopt this means of gratefully acknowledging the kind visits paid to them in London during their week of mourning, as well as the letters and cards of condolence which have been forwarded to them.

MRS. JOS. HARRIS with Mrs. A. L. GOLDBERG beg to return their sincere THANKS for the kind visits and letters of condolence during their week of mourning for their late lamented mother—8, Worcester Place, Penn Rroad, Wolverhampton.

MR. DAVID LEVY returns his sincere THANKS to his numerous friends and acquaintances for visits, letters and cards of condolence received during the week of mourning for his late lamented brother.—60, Rodney street, Liverpool.

MR. E. LEVY, Mrs. LAZARUS, Miss LEVY, and Mrs. E. GOTTHEIL beg to return sincere THANKS for kind visits and letters of condolence during the week of mourning for their late deeply lamented brother.

MR. S. MOSES and SONS return their sincere THANKS for visits, letters and cards of condolence received during the week of mourning for their beloved and much lamented wife and mother.—104, Myrtle-street, Liverpool.

MRS. JOHN SOLOMON returns her sincere THANKS for visits, letters and cards of condolence received during the week of mourning for her late lamented brother.—3, Aberdeen terrace, Clifton, Sep. 3

בגדי קדש לכבוד ולתפארת

R. ABRAHAM and SONS, (Sons and Successors of the late VICTOR ABRAHAM), Beg to notify to Jewish Congregations and to their Friends that they continue to SUPPLY EVERY REQUISITE for SYNAGOGUE ADORNMENT and Religious Requirement for which their establishment has so long been celebrated.

Among these may be mentioned the פרוכת, Curtains for the Ark; מכסות, Mantles for ספרים; חפות, Marriage Canopies; also טלתים Scarves, &c., plain or embroidered in Gold or Silk, in chaste and artistic style.

Designs and Estimates submitted on application to R. Abraham and Sons, Naval and Military Embroiderers, &c., Contractors to Her Majesty's Government, 5, Lisle-street, Leicester-square, W.

N.B.—Masonic Aprons, Jewels and Regalia in every degree, wholesale and Retail. Lodges and Chapters fitted up.

J. SAMUEL and SON, MONUMENTAL MASONS and UNDERTAKERS.

Works:—147, SIDNEY-STREET, MILE END

Headstones, Tombs and Monument supplied for all cemeteries, in Stone, Aberdeen Granite and Marble, with the Imperishable Lead Letters. Designs, &c., forwarded on application

Established over fifty years.

HARRIS and BARNETT, MONUMENTAL MASONS.

Works:—1A, BEAUMONT STREET, MILE END, E.

Headstones, Tombs and Monuments in all kinds of Stone and Marble, with Imperishable Lead Letters. Designs forwarded on application. Private residence, 3, Raven-row, Mile End [illegible] E.

THE Treasurer of the Bayswater Jewish Schools begs to acknowledge with thanks receipt of a DONATION of £100 from Miss Hannah de Rothschild, in memory of her late lamented mother, Baroness Meyer de Rothschild.

THE Treasurers of the Jews' Hospital and Orphan Asylum acknowledge with thanks the receipt of a DONATION of £500 from Miss Hannah de Rothschild, in memory of her late lamented mother, the Baroness Meyer de Rothschild.

SPANISH AND PORTUGUESE SYNAGOGUES.

THE Rev. Dr. Artom, Chief Rabbi of the Spanish and Portuguese Congregations of England, will PREACH on SABBATH תשובה, the 8th September, at the Synagogue, in Upper Bryanstone Street, during the Morning Service, and at the Synagogue in Bevis Marks on the DAY of KIPUR, before Musaph.

28th Elul, 5637—6th September, 1877.

ק"ק כנסת ישראל
UNITED SYNAGOGUE,

EAST LONDON SYNAGOGUE.

RECTORY SQUARE, STEPNEY GREEN, E.

THE Rev. I. MEISELS will PREACH at this Synagogue on יום ב' דראש השנה and the Rev. B. SPIERS, Dayan, on שבת תשובה ה'ב'ע'ל.

By order,

H. MILLEM, Sec.

ק"ק כנסת ישראל
UNITED SYNAGOGUE.

ST. JOHN'S WOOD SYNAGOGUE,
41, ABBEY ROAD, N.W.

THE Rev. A. P. MENDES will DELIVER a SERMON at this Synagogue on יום א' דראש השנה ה'ב'ע'ל, the 8th prox., during the Morning Service.

By order,

HERMANN GOLLANCZ, Sec.

August, 5637—1877.

JACOB ABRAHAM FRANKLIN, deceased.—Pursuant to the Act of Parliament, 22nd and 23rd Vict. Cap 35 intituled, "An Act to further amend the Law of Property and to relieve Trustees," Notice is hereby given that the Creditors and all other persons having CLAIMS or DEMANDS upon or affecting the Estate of Jacob Abraham Franklin, formerly of 7, Delamere crescent, and late of No. 24, Westbourne Park Villas, both in the County of Middlesex, Gentleman, deceased, who died on the 3rd day of August, 1877, at No. 24, Westbourne Park Villas, aforesaid, (and whose Will, with two Codicils thereto, was proved in the Principal Registry of the Probate Division of Her Majesty's High Court of Justice, on the 22nd day of August, 1877, by Ellis Abraham Franklin, of 2, Leinster-gardens, Hyde Park, in the County of Middlesex, Esquire, and Henry Abraham Franklin, of the City of Frankfort, Professor of Languages, but then residing at 24, Westbourne Park Villas aforesaid, the Executors named in the said Will) are hereby required to send the particulars of such debts, claims and demands to us, the undersigned, the Solicitors of the said Executors, on or before the 1st day of November next, after which day the said Executors will proceed to distribute the assets of the said deceased among the parties entitled thereto, having regard to the debts, claims and demands only of which they shall then have had notice. And the said Executors will not be liable for the assets so distributed or any part thereof to any person or persons of whose debt, claim or demand they shall not then have had notice.

Dated this 4th day of Sept., 1877,

TAMPLIN, TAYLER, & JOSEPH,

159, Fenchurch-street E.C.; Solicitors for the said Executors.

UNIVERSITY COLLEGE, LONDON.
SESSION, 1877-78

The SESSION of the FACULTY of MEDICINE will commence on MONDAY, October 1. Introductory Lecture at 3 p.m. by John Williams, M.D.

The SESSION of the FACULTY of ARTS and LAWS (including the department of Fine Arts) will begin on TUESDAY, October 2. Introductory Lecture at 3 p.m., by Professor Alfred Goodwin, M.A.

The SESSION of the FACULTY of SCIENCE (including the Department of the Applied Sciences) will begin on TUESDAY, October 2.

The SCHOOL for BOYS between the ages of Seven and Sixteen will RE-OPEN on TUESDAY, September 25.

Prospectuses and Copies of the Regulations relating to the Entrance and other Exhibitions, Scholarships, and Prizes open to competition by Students may be obtained at the Office of the College.

The Examination for the Medical Entrance Exhibitions, and also that for the Andrews Entrance Prizes (faculties of Arts and Laws and of Science), will be held at the College on the 27th and 28th of September.

The College is close to the Gower street Station of the Metropolitan Railway, and only a few minutes' walk from the termini of the North-Western, Midland, and Great Northern Railways.

NOTICE.

MR. A. AARONSON, L.D.S., SURGEON DENTIST, begs to inform those patients who by removal or otherwise have not received his card, that he has taken an additional establishment, first-floor, at (Frodsham) 31, GRACECHURCH-STREET, as being commodious and central, where he is now daily in attendance from 11 to 5.

THE JEWISH CALENDAR and DIARY,
5638—5639

SPECIAL NOTICE TO SUBSCRIBERS AND PURCHASERS.

IN consequence of very severe illness in the family of the editor of the above work it will not be ready for delivery till Thursday or Friday next. All orders should be sent to the office of the Jewish Calendar and Diary, 58, Ockendon-road, Islington, N.

אתרוגים מבררים לולבים ירקים והדסים.

P. VALLENTINE has on SALE at 37, Duke-street, Aldgate, and 34, Alfred-street, Bedford square W.C. (now 9, Huntly-street, Bedford-square), the choicest CITRONS, GREEN PALMS, and MYRTLES.

TURKISH SUFFERERS' FUND.—

J. M. MONTEFIORE, Esq., J.P., Chairman.

Sir N. M. DE ROTHSCHILD, Bart., M.P., Treasurer.

The Committee have already forwarded £2,500 for the immediate relief of the sufferers.

Donations will be thankfully received by Messrs. N. M. de Rothschild and Sons, New-court, St. Swithin's lane, E.C.; and by

LEWIS EMANUEL,
36, Finsbury Circus, E.C.
ALBERT LOWY,
160, Portsdown-road, W.
} Hon. Secs.

September 6th, 1877.

Contributions previously announced...	£2,708	16	0

ADDITIONAL LIST.

Newcastle-on-Tyne Hebrew (Old) Congregation, per J. H. Bernston, Esq.	£27	4	6
William Ellice, Esq	25	0	0
Leeds Branch of the Anglo-Jewish Association	16	16	0
Arthur Cohen, Esq, Q.C.	15	0	0
Miss Emma R. Goldsmid	10	10	0
T. B.	10	10	0
A Friend	10	10	0
Mrs. Jacob Mocatta	10	0	0
Liverpool New Hebrew Congregation, per Philip Barnett, Esq. ...	8	8	0
Southampton Hebrew Congregation, per H. P. Mosely, Esq.	6	3	6
Mrs Louis Davidson	5	5	0
Countess d'Avigdor	5	5	0
Exchange and Investment Bank, Joordan and Co	5	5	0
B. M. Merton, Esq.	5	5	0
S. M. Emanuel, Esq.	5	5	0
B. Elkin Mocatta, Esq.	5	0	0
Miss Harriet Barnett	4	0	0
Mrs. Waley	3	3	0
Louis Goldberg, Esq...	2	2	0
Messrs. S. D. and L. A. Talerman	2	2	0
Messrs. Godfrey, Myers and Co. ...	2	2	0
John Hart, Esq.	2	0	0
A Poor Jew	2	0	0
A Christian Friend	2	0	0
Messrs. Cohen Brothers	2	0	0
S. I. Spiegelberg, Esq.	2	0	0
Mr. and Mrs. S. Jewell, Jersey ...	1	1	0
Rev. M. N. Nathan	1	1	0
Edward A. Jones, Esq.	1	1	0
Dr. H. Adler	1	1	0
Daniel Mitchell, Esq.	1	1	0
Nathan Joseph, Esq....	1	1	0
Henry Salomons, Esq., Edinburgh	1	1	0
R.	1	1	0
Emanuel Moss, Esq	1	1	0
Messrs. L. and H. Nathan	1	1	0
Israel Abrahams, Esq., F.R.G.S., F.S.S...	1	1	0
S. J. Lazarus, Esq.	1	1	0
E. Nathan, Esq	1	1	0
Marks Bentwitch, Esq.	1	1	0
H. Berkowitz, Esq.	1	1	0
D. Hyam, Esq., Colville-square ...	1	1	0
A. Finkelstone, Esq.	1	1	0
A Jewish Family	1	0	0
"Eva"	1	0	0
Members of Jewish Working Men's Club and Institute, 2nd contribution	0	13	0
Simon Cohen, Esq.	0	10	6
H. Hassfeld, Esq.	0	10	6
Miss M. I. Davis, Esq.	0	10	6
Miss Edith A. Davis	0	10	0
Sopher	0	10	0
I. S.	0	10	0
A. I. Lion, Esq.	0	10	0
Anonymous, 1st Sept.	0	5	0

Corrections: In the list of B. Birnbaum, Esq, North London Synagogue, for Mitchell Henry, Esq., read Michael Henry, Esq., £3 3s.; and for Isaac Druiff, Esq., on the same list, read Messrs. Isaac Druiff and Co., £3 3s.

THE ONLY ALMANACK ADAPTED FOR THE PROVINCES.

43rd Issue. Price 6d. cloth, Gilt, 1s.

VALLENTINE'S ALMANACK for 5638-5639—1877-78-79, containing 200 pages of useful and interesting information, including copyright Tables of the Ending of Sabbath, Festivals and Fasts in every provincial town. Specially calculated by Dr. Friedlander, by the sanction of the Rev. Chief Rabbi, Dr. Adler. Also a list of 300 English and Continental Kosher Hotels, forming a most essential Hand Book for Jewish Travellers.

34, Alfred-street (now 9, Huntley-street), Bedford-square, W.C.; and 37, Duke-street, Aldgate, E.C.; and of all Booksellers.

LONDON COMMITTEE OF DEPUTIES OF THE BRITISH JEWS.

FAMINE IN THE HOLY LAND.

THIS Board earnestly appeals to the community for liberal Donations in aid of the Jewish inhabitants of Jerusalem and Hebron, who are in great distress on account of an outbreak of famine in the Holy Land, the evils of which are greatly aggravated by the unhappy war now raging in the East.

A further sum of £100 has been remitted through the Rev. Dr. Adler this week, making a total of £300.

The Board has much pleasure in acknowledging the following Contributions to date :

Amount previously advertised		£330 3 10
Per the Honorary Officers of the Central Synagogue (first list).		
F. Davis, Esq.	£5 0 0	
A. H. Beddington, Esq.	5 0 0	
Jonah A. Jones, Esq.	5 0 0	
Lionel L. Cohen, Esq	5 0 0	
Barnett Meyers, Esq.	3 3 0	
"D. S. C." per Dr. Dyte	3 3 0	
John Hyam, Esq.	3 3 0	
Lewis Lazarus, Esq.	2 2 0	
Simeon Lazarus, Esq.	2 2 0	
David Nathan, Esq.	2 2 0	
Abm. Collins, Esq.	1 1 0	
Horace Benjamin, Esq.	1 1 0	
M. S. Oppenheim, Esq.	1 1 0	
J. Saunders, Esq.	1 1 0	
Philip Joseph, Esq.	1 1 0	
J. Ballin, Esq.	1 1 0	
Lewis Boss, Esq.	1 0 0	
Max Strauss, Esq.	0 10 6	
S. J. Lazarus, Esq.	0 10 6	
Samuel Trenner, Esq.	0 10 6	
N. Levi, Esq.	0 10 6	
L. J. Adolphus, Esq.	0 10 6	
Michael Hart, Esq.	0 5 0	
	£45 17 6	
Less printing	2 17 0	
		43 0 6
H. L. Beddington, Esq.		10 10 0
Liverpool New Hebrew Congregation, per P. Barnett, Esq.		8 8 0
Birmingham Hebrew Congregation, per M. Berlyn, Esq. (2nd list).		
Messrs. D. L. Davis & Bros.	£3 3 0	
Mrs. R. Joseph	2 2 0	
Messrs. Jonas Bros.	1 1 0	
		6 6 0
James L. Hart, Esq.		5 5 0
"A Friend of Jerusalem"		5 0 0
Collected by Herman Harris, Esq.		
"A Christian Friend"	£3 0 0	
Lewis Lyons, Esq.	1 1 0	
Herman Harris, Esq.	0 10 6	
T. Fine, Esq. (Rhymney)	0 5 0	
B. Isaacs, Esq. (Brynmaur)	0 5 0	
		4 1 6
Messrs. Barnett Samuel and Son		2 2 0
Mrs. Matilda Waley		2 2 0
"A Poor Jew," per "Jewish Chronicle"		2 0 0
"In Memory of Loved Ones"		1 1 0
Henry Jacobs, Esq.		1 1 0
Miss Leonora Lindo		1 1 0
Mr. and Mrs. S, Jewell (Jersey), per "Jewish Chronicle"		1 1 0
L. Goldberg, Esq.		1 1 0
A. Asher, Esq.		1 0 0
Miss Harriet Barnett, per "Jewish Chronicle"		1 0 0
Miss Billah Lindo		0 10 6
Miss Emma Lindo		0 10 6
Michel L. Lion, Esq.		0 10 6
Simon Cohen, Esq.		0 10 6
J. S.		0 10 6
E. A. Jones, Esq.		0 10 6
Gershon Franklin, Esq., Orphan Asylum		0 10 0
J. J. Humphreys, Esq.		0 10 0
"Sopher"		0 10 0
M. Lugasy, Esq., per "Jewish World"		0 10 0
J. B.		0 2 6
		£431 9 4

Further subscriptions will be thankfully received by J. M. Montefiore, Esq., J.P., 4, Great Stanhope-street, May Fair, President; Arthur Cohen, Esq., Q.C., 2, Paper Buildings, Temple, Vice President; Henry Harris, Esq., 64, Moorgate-street, E.C., Treasurer; and

LEWIS EMANUEL, 36, Finsbury-circus, E.C., Solicitor and Secretary.

Sept. 7th, 1877.

BRIGHTON NEW CONGREGATION.

THE Wardens beg to acknowledge with thanks the following GIFTS made to the Synagogue :—

Mrs. Reuben Sassoon, handsome embroidered Velvet and Silk Sepher Covers; Mrs. L. Pisar, in memory of her son, the late Mr. David Pisar, a pair of handsome Silver Bells for Sepher; Mr. Barrow A. Lewis, in memory of his departed father, a handsome Silver Kiddush Cup.

SURGEON MOHEL.

MR. WALTER L. PHILLIPS begs to intimate to his friends and the public generally that he has REMOVED to 3, MILNER SQUARE, ISLINGTON, N.

N.B.—Circumcisions performed as heretofore

HAMBRO SYNAGOGUE.

THE Building Committee thankfully acknowledge the following amounts received :—

Per Mr. Demeter and Miss Pick.	
Rev. Dr. Adler, Chief Rabbi	£1 1 0
Sir Moses Montefiore, Bart.	6 0 0
Mrs. F. Solomons, in memory of her late husband	10 10 0
Leopold de Rothschild, Esq.	10 0 0
Mr. and Mrs Ignace Pick	350 0 0
I. Pick, Esq., In memory of his late mother	10 0 0
Demeter Pick, Esq., Hon. Sec.	10 10 0
Miss Pick	10 10 0
Miss Bertha Pick	5 5 0
Miss Flora Pick	5 5 0
Mr. Pick's Litte Children	5 5 0
Mr. and Mrs. Henry Marks and daughters	5 5 0
F. D. Mocatta, Esq	5 5 0
National Provincial Bank of England	5 5 0
M. Rosenberg, Esq.	5 5 0
Aaron Salomons, Esq.	5 5 0
H. Sampson, Esq.	5 5 0
Messrs. F. Smith and Co.	5 5 0
Levy Van Praagh, Esq.	5 5 0
Anonymous	5 5 0
E. Abrahams, Esq.	5 0 0
Lionel L. Cohen, Esq.	5 0 0
H. Harris, Esq.	5 0 0
B. Symons, Esq.	5 0 0
I. Emanuel, Esq.	3 3 0
M. Jaffe, Esq.	3 3 0
J. M. Lawrence, Esq.	8 3 0
A. Rosenfeld, Esq.	3 3 0
H. Jacobs, Esq.	2 12 0
S. M. Cohen, Esq.	2 2 0
B. Isaacs, Esq.	2 2 0
Mrs. Phillips	2 2 0
Ditto, in memory of her late husband	2 2 0
J. Rosenberg, Esq.	2 2 0
S. Samuels, Esq.	2 2 0
I. Solomons, Esq.	2 2 0
David Benjamin, Esq.	2 0 0
L. Salomon, Esq.	2 0 0
S. Rosenberg, Esq.	2 0 0
H. A. Abrahams, Esq.	1 1 0
H. Berkowitz, Esq.	1 1 0
— Cohen, Esq.	1 1 0
C. Collins Esq.	1 1 0
A. B. Hart, Esq.	1 1 0
Morris Hollander, Esq.	1 1 0
A. Isaacs, Esq.	1 1 0
M. Isaacs, Esq.	1 1 0
S. Isaacs, Esq.	1 1 0
Messrs. L. Jameson and Son	1 1 0
Messrs. L. Joel and Son	1 1 0
H. Levy, Esq.	1 1 0
I. Levy, Esq.	1 1 0
P. Lewys, Esq.	1 1 0
H. Lyons, Esq.	1 1 0
L. Marchant, Esq.	1 1 0
M. Mordecai, Esq.	1 1 0
M. Moss, Esq	1 1 0
Andrew Myers, Esq.	1 1 0
C. L. Sabine, Esq.	1 1 0
Mrs. I. Salomon	1 1 0
A. Solomons, Esq.	1 1 0
J. E. Solomons, Esq.	1 1 0
A. Smith, Esq.	1 1 0
L. Tannebaum, Esq.	1 1 0
A. Van Praagh, Esq.	1 1 0
Chas. Wollrauch, Esq.	1 1 0
— de Young, Esq.	1 1 0
Anonymous	1 0 0
G. Beere, Esq.	1 0 0
Mrs. N. Jaffe	1 0 0
M. Levy, Esq.	1 0 0
Sundry amounts under £1	27 2 6
Per S. L. Frankenberg, Esq.	
Mr. and Mrs. S. L. Frankenberg	£26 5 0
Anonymous	15 0 0
Mark Frankenberg, Esq., Collected	9 0 0
Per Misses Jacobs.	
Mr. and Mrs. S. Jacobs	£6 6 0
Friends	5 5 0
— Klingenstein, Esq.	1 1 0
S. Wallach, Esq.	1 1 0
Sundry amounts under £1	2 7 6
Per H. Myers, Esq.	
Hyam Myers, Esq.	£10 0 0
Albert Engel, Esq.	2 2 0
Mark Myers, Esq.	1 1 0
H. Lyons, Esq.	1 1 0
L. H. Phillips, Esq.	1 1 0
Sundry amounts under £1	3 12 0
Per Miss Sarah Hyams.	
Mrs. H. Moses	£5 5 0
Mr. and Mrs. Tasch	3 3 0
Mrs. D. Moss	2 2 0
A. Beddington, Esq.	1 1 0
Mr. and Mrs. Michael Hyams	1 1 0
Mrs. Isaacs	1 1 0
Mrs. Moses	1 1 0
Mrs. Lazarus	1 1 0
Sundry amounts under £1	4 1 6
Per H. Sampson, Esq.	
— Howard, Esq	£2 2 0
H. Sampson, Esq., 2nd don.	1 1 0
L. London, Esq.	1 1 0
Ph. London, Esq.	1 1 0
Mrs. Sampson, 2nd don.	1 1 0
D. Wolf, Esq.	1 0 0
Sundry amounts under £1	2 10 6
Per J. N. Hyams, Esq.	
J. Green, Esq.	£1 1 0

DEMETER PICK, Hon. Sec.

WANTED, by the Cardiff Hebrew Congregation, SCHOOL MASTER for Hebrew and English.—Apply to I. Lewis, Treasurer, 3, Tyndall-street, Cardiff.

חברת הכנסת אורחים לשבת ויום טוב

SOCIETY FOR PROVIDING STRANGERS WITH MEALS ON SABBATHS AND HOLYDAYS.

Patrons.

Rev. Dr. ADLER, Chief Rabbi.

Rev. Dr. ARTOM.

AN EARNEST APPEAL to the Jewish public is made on behalf of the above named society. The great number of refugees who have arrived on our shores in consequence of the existing War, and the highh prices of provisions, combined with loss of time occasioned by the approaching Holydays, which will press very heavily on the poor, are certain to entail a heavier expense than the present low state of the funds will admit of. The committee therefore issue this appeal in full confidence that the response of the Jewish public will, as on former occasions, enable them to meet all the demands which are likely to be made upon them during the ensuing Holydays. The providing of meals on the Sabbaths and Festivals is a great boon to the necessitous, inasmuch as it enables them religiously to observe those days on which they are precluded from doing any work.

The following contributions are thankfully acknowledged.

Per Mrs. J. Salomons.	
Baroness Lionel de Rothschild	£5 0 0
Per Mr. S. Goldhill, President.	
Mr. L. H. Phillips	£1 1 0
Mr. S. Frankenburg	1 1 0
L. S. D.	1 1 0
Mrs. P. Phillips, in memory of the late Mr. P. Phillips	1 0 0
Mr. I. Levene	0 10 6
Mrs. M. S. Keyser	0 10 6
Mr. Assur Keyser	0 10 6
Mr. J. Jonas	0 10 6
Messrs. London Bros.	0 10 6
Mr. Charles Koski	0 10 6
Mr. D. Goldberg	0 10 6
Mr Louis Goldberg	0 10 6
Mrs. A. Szaffeld, in memory of the late A. S. Szaffeld	0 10 6
Messrs. R. Levy and Sons	0 10 6
Mr. W. Klingenstein	0 10 6
Mr. M. Hollander	0 10 6
Mr. Morris Harris, Dublin	0 10 0
Mr Jonas Rousseau, Clifton	0 10 0
W. F.	0 10 0
Mr. M. L. Levene	0 10 0
Mr. Moss Woolf	0 10 0
Six Children	0 6 0
Mr. E. Wilks	0 5 0
Mr. B. Goldberg	0 5 0
Mr. N. Solomons	0 5 0
Mr. L. Felsenstein	0 5 0
Mr. H. Abrahams	0 5 0
Mr A. Souhami	0 5 0
Mr. H. Berlinski	0 5 0
Mr. S. Berlinski	0 5 0
Mr. A. Van Weerden	0 5 0
S. H.	0 5 0
Mr. J. Salomons	0 5 0
Mr. Isidore Rubenson	0 5 0
R. P.	0 3 0
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The list of donations collected per Mr. L. Greenewoud will be advertised next week.

Contributions will be thankfully received by the following gentlemen :—

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MR. LEOPOLD FARMER, has been favoured with instructions to SELL by AUCTION, on the above premises on WEDNESDAY, 19th day of September, 1877, at 12 for one o'clock, the foregoing articles.

On view the day previous of sale, from 10 to 5 p.m. Catalogues may be had at the offices of the auctioneer, 1, Manchester-terrace, Kilburn, N.W.

By direction of the Trustee —Inverness Terrace, Hyde Park.—Three Days' Sale of elegant and high-class furniture, comprising velvet pile and Brussels carpets, steel fenders and fire implements, brilliant chimney, pier and console glasses, a drawing-room suite in black and gold, upholstered in rich blue damask; centre, card, Sutherland and other tables, four cabinets, of early English design with bevelled glass panels, and beautifully painted, and one with pietia dura panels, a pair of illuminated etagieres crystal chandelier, ornamental items, &c., a dining-room suite of dark oak, covered in morocco leather, noble sideboard, with large plate glass back, extending dining tables and dinner waggon, appointments of morning room and study, including a secretaire bookcase. The bed room appointments are in complete suites of pitch pine, Sycamore and enamelled wood, all in the early English style. Brass bedsteads and capital bedding, appointments of secondary bed rooms, hall, staircase; a cellar of very choice wines; plated articles, services of china and glass, kitchen requisites and the usual effects of a gentleman's residence.

MESSRS E. and H. LUMLEY have received instructions from the Trustee to SELL by AUCTION on the premises, 28, Inverness terrace, Hyde-park, on TUESDAY, Wednesday, and Thursday, September, 11, 12, and 13 at twelve for one each day, the elegant and high class furniture, plated articles, services of china and glass, cellar of very choice wines, and a variety of useful effects. May be viewed day prior and mornings of sale. Catalogues on the premises; of Messrs. Broads, Paterson, and May, Accountants, 35, Walbrook, E.C.; of H. Montagu, Esq., Solicitor, 5, and 6, Bucklersbury, E.C.; and of Lumley's, Land Agents and Auctioneers, St. James's-street.

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Alexandra Palace Estate :—		
Purchase Price ...	£408,000	
Less Mortgage ...	250,000	
		158,000
Enhanced value of Building Land as per annexed Report of Mr. Ashdown, estimated at		100,000
Making a total of ...		1,027,800
Subject to Debentures issued in 1875 ...	£350,000	
Less amount drawn and paid off ...	105,000	
		245,000
		£782,800

exclusive of Railway Stocks of a nominal value of £1,479,531. As the Palace under the Lessees is very successful, the security offered is ample.

These Debentures are issued for and are applicable to the Alexandra Palace Estate purchase and the immediate development, with a view to sale, of the Building Land of that Estate, a site unrivalled in the vicinity of the Metropolis and unequalled for railway accommodation, having at present the Great Northern and the North London, with termini both at the Palace and at Wood Green, and the Great Eastern at Wood Green. (This line will be completed and opened shortly). There is also the London, Chatham and Dover from Victoria, connecting the Land with every Station of the outer Metropolitan Circle. Thus every resident on the Estate will be within a quarter of an hour's walk of a Station, and within half an hour's rail of the City, at Broad Street, Moorgate Street, Ludgate Hill and Aldgate. There may ere long be two more Railways, the Midland and the Metropopolitan on the Property.

The total area of the Building Land is 310 acres, the Bill in Parliament this Session having become law and received the Royal Assent. It detaches from the Park 75 acres. The outside Building Land (exclusive of the 16 acres of The Grove, and the 75 acres detached by the Act of Parliament), shows frontages, according to the plan prepared by Mr. John Ashdown, Architect and Surveyor to the Conservative Land Society, who has had extensive and successful experience in the development of Building Estates near London, which would produce, as set forth in his Report hereto attached, a fairly estimated ground-rent of £13,000 a year.

At Wood Green, where within a few years the population has increased from a few hundreds to over 8 000 inhabitants, the demand for houses so far exceeds the supply that they are sold and let before they are finished, and land is being covered to yield over £2,000 per acre. The Alexandra Palace Building Land is better situated in every respect.

It is contemplated to have a public road constructed through the centre of the land, and to contract with one or more builders to commence operations at the different points available on the Estate, so as to ensure its development as speedily as possible.

So soon as the main public road is complete it will open up a frontage commanding a Ground Rent of £2,500 a year. About thirty acres now abutting on public roads are at present ripe for building.

Investors will have the option, either of taking £50 Debentures having five years to run at 5 per cent., with interest coupons attached, payable half-yearly; or, in lieu of annual interest, may take £40 Debentures participating in drawings proposed to commence at the end of two years, each £40 drawn being payable at £50, thus giving a higher rate of interest, as illustrated in the following table. The drawings will be in sums of not less than ten per cent. of the amount so issued. Debentures bearing interest will not participate in drawings. The following table, based on the calculation of drawings not being held for two years, shows the advantage of this form of investment.

Assume five Debentures to be held, subject to redemption by drawings at the end of 2, 3, 4 and 5 years. Original price £40 for £50 Debenture.

If all were drawn at the end of 2 years the interest realised would be 12½ per cent.

If all were drawn at the end of 3 years the interest realised would be 8¼ per cent.

If all weredrawn at the end of 4 years the interest realised would be 6¼ per cent.

If all were drawn at the end of 5 years the interest realised would be 5 per cent.

1 Debenture drawn at end of	2 years		Interest realised would be £7 8s. 4d. per cent.
1 do.	3 „		
1 do.	4 „		
2 Debentures do.	5 „		

1 Debenture drawn at end of	2 years		Interest realised would be £7 13s. 4d. per cent.
1 do.	3 „		
2 Debentures do.	4 „		
1 Debenture do.	5 „		

1 Debenture drawn at end of	2 years		Interest, realised would be £8 1s. 8d. per cent.
2 Debentures do.	3 „		
1 Debenture do.	4 „		
1 do. do.	5 „		

2 Debentures drawn at end of	2 years		Interest realised would be £8 18s. 4d. per cent.
1 Debenture do.	3 „		
1 do.	4 „		
1 do.	5 „		

The Debentures will be issued to bearer, but can be registered, if required.

Prospectus and forms of application may be obtained at the Offices of the London Financial Association, 113, Cannon-street E.C., at the Bankers, and through any Stock and Share Broker.

113, Cannon Street,
London, 8th August, 1877.

REPORT OF MR. ASHDOWN,
(referred to in above Prospectus)

TO THE DIRECTORS OF THE
LONDON FINANCIAL ASSOCIATION
LIMITED,
113, CANNON STREET, E.C.

ALEXANDRA PALACE BUILDING ESTATE.

GENTLEMEN,

In the month of April last I had the honour to make for you a Report and Valuation of the above property bassed upon a plan for the laying out of such property as prepared in 1875 by (I presume) the Surveyor then acting for the Muswell Hill Estate Company.

You will no doubt remember that after making such report and valuation I expressed a strong opinion that the plan submitted to me did not develope the property to the best advantage, and that a very much greater commercial return might be secured by a different treatment of the Estate.

Upon this I received your instructions to re-lay out the Estate, which after careful consideration I have done, and having due regard to the class of property in my judgment best suited to the locality have succeeded in preparing a plan which I have no hesitation in saying will produce in commercial return Ground Rents of upwards of £3,000 a year in excess of those which could be created by the plan of 1875.

As stated in my previous Report a large extent of frontage is immediately available for building purposes without any outlay for works, while an expenditure of £8,950 in making the roads from Muswell Hill to Wood Green would open up a frontage commanding a Ground Rent of £2,500 a year

After mature consideration I am of opinion that Ground Rents to the amount of £13,000 per annum may be secured upon the Estate (irrespective of "The Grove" and the Land to be detached from the Palace under the Act of this Session). This sum capitalised at twenty years' purchase, a low average price, would give £260,000; and if to this be added the value of "The Grove," and the Land to be detached before referred to, the gross value may be taken at £340,000.

It would, of necessity, take a number of years to arrive at this result; but inasmuch as the rent of the Palace and Park will, it is assumed, pay interest *on the Capital Account of both Palace and Building Land,* you will not have interest running against outlay, and can afford to wait and realise the *gross profit as created.*

I am, GENTLEMEN,
Your obedient Servant,
(Signed) JOHN ASHDOWN.
33, NORFOLK STREET, STRAND.
July 30th, 1877.

HASTINGS.—The MISSES JOSEPH 11, WELLINGTON SQUARE, HASTINGS, beg to inform Jewish visitors to this delightful and invigorating sea-side resort that they can be accommodated at their establishment with superior APARTMENTS and BOARD. By previous arrangement dinners will be provided to visitors to the town, Terms on application,

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THE MESSRS. DEFRIES will be thankful to receive further DONATIONS previous to announcing their Subscription List in detail. The amount collected up to the present time is £1,736 18s. 6d. as announced at the public meeting held at the Mansion House on Monday last, 23rd July.

Further donations will be thankfully received by the Messrs. Defries, Houndsditch; or by the Bankers—Messrs. Glyn, Mills, Currie and Co.; Messrs. Barnetts, Hoares and Co.; and Messrs. Coutts and Co.

THE NEW REGISTERED HANUCAH CANDELABRA.

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WANTED at once, in a small family, a good plain Jewish COOK. Good Wages. Apply, after 6 in the evening or before 10 in the morning, to Mrs. Joseph, 2, Lauderdale-road, Maida Vale, W.

NOTES OF THE WEEK.

THE REV. MALCOLM MCCOLL'S *AMENDE HONORABLE.*

It is not our intention to analyse the letter of the Rev. Malcolm McColl addressed to the *Daily News,* and reproduced in our columns, in which he in a way makes the *amende honorable* to the Jewish community. We accept it such as it is. But surely it is time for the reverend gentleman to leave off repeating the unfounded assertion that the great majority of the Jews are pro-Turkish. It is quite possible that the great majority of the Jews known to him, or even in this country, are friendly to the Turks. But these do not constitute the great majority of the Jewish people. The great majority of them are settled, as everybody knows, in the Russian Empire. This number is larger than that dispersed throughout the rest of Europe. Does the reverend gentleman mean to say that the Russian Jews are philo-Turks? Add to these the Jews of Roumania and those resident in the Slavic provinces of the Austro-Hungarian monarchy, as well as those throughout Germany, who take their cue from the Prussian court, pro-Russian to the backbone: Does the rev. gentleman mean to say that all these Jews are friendly disposed to the Turks? If they are, they manifest their sentiments in a strange manner. Let alone the numbers of them serving in the armies at war with Turkey, as it may be said that they are compelled to take up arms by the majority of their countrymen, they are making collections everywhere for the wounded and sick soldiers of their countries, are among the largest subscribers to the Fund, and everywhere are equipping ambulances at their expense. We need not repeat what we have said a hundred times. The Jews are as divided in this matter as are the general populations among which their lot is cast. We sincerely trust that Messrs. Gladstone, Freeman and McColl will at last cease to repeat what is palpably untrue. Not that those Jews who sympathise with the Turks need be ashamed of their clients. The Turk has proved to be neither as slothful and thick-headed as he was represented to be; nor has he proved a coward. But we contest the reverend gentleman's gratuitous assertion simply in the interest of truth. Truth has a value in the abstract apart from every other consideration, and for the sake of this truth we shall not cease to dispute this statement of the Philo-Russians as long as they shall not tire of repeating it. But, argues the reverend gentleman, the sympathy of Jews with the Turk is quite unreasoning, for he has been a fierce persecutor of their people. "Nowhere," he assures us, "is the Jew so degraded as in Turkey, and no one ought more devoutly than he to wish for the destruction of the government which has debased him." That the Turk in the past has debased the Jew we are ready to admit. That the Jew is nowhere so degraded as in Turkey may also be true. But that he for this reason should wish for the destruction of the Turkish Government we cannot concede. The Turk in the past in debasing the Jew, has treated him no worse than was done by the Christian. However antagonistic to each other Mahometan and Christian were, yet they both cordially agreed in persecuting, torturing and debasing the Jew. In this matter, if not in any other, there was a noble rivalry between them. But the Jew has long ago pardoned the Christians the tortures which he had to endure from them. The friendly feeling of the Western Christians towards the Jew has entirely obliterated in his memory the cruelties of the past. He only thinks of them with regret. He deplores them as aberrations, the unavoidable consequences of a phase of religion and culture, through which, Christendom, in its onward march to civilisation, had to pass. He looks upon it as the valley of weeping which he had to traverse, as the furnace in which he was to be tried. But there is not a particle of spite to the descendants of those who were mere instruments in the hands of Providence to chastise him. The English Jew, for instance, is as loyally attached to Queen Victoria as though there had never existed a King John, who tortured the Jew of Bristol. The same is the case with all Western Jews, despite the atrocities, the victims of which they were in former ages. Why, therefore, should the Jew wish for the destruction of the Turkish Government now that it repents of the past and has granted to him every right he could have desired, just as has been done by England, France, Italy, Germany and Austria? No doubt the Turkish Jew at present is greatly debased. The traces of oppression, extending over long ages, cannot be obliterated in a trice. It will, probably, take several generations before he will feel and act as a freeman. But the same was also the case in the West of Europe among the Christian nations. A century ago, when the Jews were as oppressed in Christendom as they were until lately in Turkey, the mass of them was about as degraded as the Doctor assures us the Turkish Jews now are. But the experience of the Jews of the West justifies us in predicting that a century hence the Jews in Turkey will be as free from the faults with which they are at present chargeable, as are now the Jews of the West. Equal causes under analogous circumstances will always produce equal effects. The Turkish Jews at present in the enjoyment of every right that a freeman can possess, have decidedly better chances of soon rising from the degradation which kept them down so long, than either the Roumanian or Russian Jews, who still groan under the yoke of oppression which at one time weighed them down all over Europe. If the reverend gentleman doubts this, let him read the Blue Book some time ago issued by the government, and which details many of the persecutions to which the Jews of Christian Roumania and Servia are still subject; and in which, if not encouraged, they were at least supported by their powerful patron—Russia. Russia herself, although she has bowels of compassion for the Bulgarian, for the government of which she was not responsible, feels no pity whatever for her own Jewish children. She is to them as yet a stepmother. To correct them she has no affectionate admonition to spare. The lot of the Jew is to endure the blows of the taskmaster. He is absolutely handed over to the tender mercies of the unscrupulous police, and to the caprice of subordinate, corruptible and bigoted officials. To civilise him according to her notions she does not commission the schoolmaster with his ferule, but the *gendarme,* with his scissors, ready to seize the refractory Jew, whether a native or a foreigner, and with a violence of which a Muscovite only is capable, to cut off his sidelocks and to curtail the long robe which forms his national costume. These and similar others are the amiable and gentle means employed by humane Russia to raise the degraded Jew to the level of her cossacks. Need, after this, the Rev. Malcolm McColl be surprised that there exists among the Jews a philo-Turk party? The wonder would be if the repentant Turk, ready to atone for the cruelties of the past, had no Jewish sympathisers.

A CHAPEL PROPOSED TO BE TRANSFORMED INTO A SYNAGOGUE.

The statement made by a member of the Nottingham Congregation that there was no objection, either by the Chief Rabbi or anybody else, to the proposed purchase of a chapel to be transformed into a synagogue is very satisfactory. Why should a chapel, if legally disposed of by those in lawful possession of it, not be purchased by Jews to be used as a synagogue? The sellers cannot object to it on the common sense ground, that the larger the area of competition, the better are the chances that a good prize will be realized for the structure; and on the higher ground, that there will be less desecration for a disused place of worship when serving again the same purpose than to be transformed into a dancing saloon, public-house, or may be a magazine. The purchasers cannot object to it, because it must be a great saving to them to come into possession of premises adapted by the previous owners for public worship, and furnished with so many appurtenances requisite for public service; and on the higher ground when the chapel is intended to be transformed into a synagogue, that it will rise to a higher degree of sanctity than marked it before, since from a service devoted to tri-theism, it will be elevated to that of monotheism. אין מורידין בקודש אלא מעלין. Besides, why should a Jew hesitate to use a church for a synagogue if he comes honestly by it, as he does only what Christians have done times out of number who have converted synagogues into churches, only that they never came by them honestly. The first business of good Christians in the Middle Ages whenever they expelled or massacred a Jewish community, was to constitute themselves the lawful heirs of those disposed of, and transform the synagogue into a church in order to give thanks therein to God Almighty for having come into possession of a new place of worship at so cheap a rate. Many a fine church in Christendom, and even in our own England, was thus acquired by the God-fearing worshippers of Him who proclaimed, "Thou shalt not steal." It is gratifying to hear that the Chief Rabbi has given his consent to the proposed purchase of a chapel at Nottingham to be transformed into a synagogue. It is true, the intended purchase was not made. But the permission has been given, and has been put on record. All religious scruples that might arise on this subject at a future period have thus been removed. It will always be more convenient for a congregation, in want of a synagogue, to purchase for this purpose a disused church or chapel, than to erect a fresh structure.

BETTING AMONG THE JEWISH POOR.

It must be very distressing to the friends of communal progress to learn that betting is going on among the poor. Betting, whether among the rich or poor, is equally objectionable. But when this failing—or shall we call it by its right name, vice?—is prevalent among the rich, it is not likely to prove so mischievous, and to give rise to so much misery, to so much corruption and even crime, as when the mania lays hold of the poor. The rich when they lose, lose out of their abundance, and need not necessarily feel the loss. But the poor, when they lose, it is out of the necessaries of life, and the consequences to them must be want, grievous want, not only to themselves, but to their dependants, to whom they owe sacred duties. With the rich, generally with plenty of leisure on their hands, betting may only be a pastime, a harmless means of excitement. But to the poor, who have to work for a living, betting, if you put it in the mildest form, must prove a very serious disturbing element in their occupations. Their minds, instead of being on their work, must be on their stakes. The work will be scamped over or not done at all. Here is another source of loss to themselves and society in general, upon which cessation of labor or ill-performed work inflicts as great an injury as upon themselves. To the rich a loss by betting holds out no temptation to fraud or crime. They do not feel the loss. But to the poor betting must hold out a strong temptation to fraud, since a loss would be very sensibly felt by them, and if incurred, there is an additional temptation to make up for it by crime. Look at betting in any way you like, it partakes of the nature of games of hazard; it is a species of lottery; it is down right gambling apt to excite all the passions which work so destructively in the gambler's mind, rendering him unfit for all steady, honourable occupation, kindling a flame in him which must be constantly fed, until at last it devours him, involving in common ruin those nearest and dearest to him. The betting men in the Jewish community are probably not aware what a low level, by the Jewish law, they occupy in the religious and moral scale. According to Jewish law, their evidence is not admissible in any court. It is thought, not without good reason, that the passion to which they are a prey, renders them accessible more than any other class to the worst vices and crimes. They, therefore, are justly mistrusted; hence the legal disability under which they are placed. Of course, betting need not always lead to the consequences which we have endeavoured to point out. But it is clearly a beginning. Passion grows on what it feeds. The gradations from step to step are so imperceptible that the betting men, especially the betting poor, may be drawn on without perceiving the abyss yawning at their feet, until they have reached the brink, when it may be all but impossible to draw back. *Principiis obsta* is more true in this vice than in any other. At the same time a duty devolves upon the managers of the Working Men's Club. Let the useful institution, undoubtedly one of the best in the community, not be abused. Every member that should make use of the premises for such a mischievous purpose, should be expelled forthwith. The betting man is on a par with the gambler; and a gambler is pestiferous to all those with whom he comes into habitual contact.

CORRESPONDENCE.

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All letters intended for insertion must be authenticated by the name and address of the writer—not necessarily for publication, but as an evidence of good faith. All communications intended for publication should be written on one side only of each sheet.

The Editor finds it necessary to state that he cannot undertake to return letters which he may feel it his duty to decline to publish.

It is particularly requested that all communications for the Editor be forwarded direct to the office of the Jewish Chronicle, 43, Finsbury Square.

We wish it to be understood that we do not necessarily identify ourselves with the opinions of our correspondents.

THE VICTIMS OF WAR IN TURKEY.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—Whilst appeals coming from abroad for the relief of unparalleled distress seem almost to clash with each other, and will, it is hoped, receive the fullest attention, it may be of service to the victims of the war in Turkey if you will be so kind as to insert the following extract from a letter addressed to the President of the Anglo-Jewish Association, on the 24th of August, by Signor Solomon Fernandez, Vice-President of the Alliance Committee in Constantinople. I may here add, what I have not inserted in the extract, that the total amount which had been forwarded to Constantinople by a few Jewish public institutions and private individuals in the West of Europe, amounted then to £1,280.

To cope with the state of increasing misery, the writer suggested that appeals should be issued in all Jewish congregations and be addressed to every Jewish family.—Yours obediently,

A. LÖWY, Secretary of the Anglo-Jewish Association.

160, Portsdown Road, W.; 4th September, 1877.

[EXTRACT.]

We are making every effort to obtain reliable information and exact details concerning the state of the refugees, their number, &c. Whilst awaiting such details, we can inform you that our coreligionists who are victims of the war, and who have taken refuge at Rustchuk, Varna, Shumla, and especially at Adrianople, are at least 3,000 in number. They are denuded of everything, and amongst them are wounded, sick and infirm persons, and a very large number of children. The majority of persons have been placed in caravanseries which are most filthy and unhealthy. The help received hitherto scarcely suffices for immediate necessaries. The winter is approaching with its rigours, and we shudder at the idea what will become of all those poor people. They have at present barely bread and cheese to eat. How shall we find for them more substantial food? How shall they be removed from those miserable hovels, and be placed in more comfortable lodgings? Where shall bedding and covering be found to protect all the poor destitute creatures from the frost, which is very rigorous in these countries? And yet we do not take into account the further evils which will be entailed by this war, with such pitiless enemies as the Cossacks and the Bulgarians. Our hearts sink within us when we hear of the horrors which are being committed. You are already acquainted with the official despatch of the Ottoman Government, which states that half of the Jewish inhabitants of Kesanlik have been murdered. We have had on this subject some authentic details, which we communicate to you 337 persons of Kesanlik have been carried off by Cossacks to Schipka in the Balkans. It is not known whether they are alive or dead. Forty-three persons who had secreted themselves in some hiding places were rescued by Suleiman Pasha, and were expected to arrive in Constantinople. Fourteen persons were shot by Bulgarians. As far as we are concerned, we are doing all that is humanly possible for these unfortunate creatures. Notwithstanding the most scrupulous economy, the amounts collected by us will soon be consumed. We beg you, in the name of humanity, in the name of our unfortunate brethren, have recourse to energetic endeavours. Let no time be lost; the hour presses. The life and death of our coreligionists is at stake. Charity is a tie which joins together the most distant nations, and we Jews have always been generous and compassionate.

AID FOR THE FUGITIVES IN TURKEY.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—The following appears in the latest number of the *Levant Herald* just received in London: "Mr. S. Fernandez, vice-president of the Jewish Alliance at Constantinople, telegraphed early last week to the Alliance in London appealing for aid for the fugitives from the seat of war. A reply received on Thursday reports the formation of a committee, and a first grant of £500, which has already been transmitted to Adrianople. The Jewish Alliance in London requires that the funds transmitted be applied to general relief objects, *without distinction of race or religion*; it asks also the association of the Rabbi in the work, and promises further remittances. Baron de Hirsch also informs Mr. Fernandez by telegraph from Brussels that he is sending out assistance by Mr. Veneziani, who leaves next week for Constantinople."

In perusing above, it certainly appears strange that as Mr. S. Fernandez telegraphed everywhere on 13th August, the Alliance Israelite Universelle has not yet made remittances in answer to the urgent appeal. Their machinery for action must be very defective, and there is much room for surmise, as never was there a cause since their formation twenty years ago, which required such immediate aid. The London Alliance members have contributed largely nearly three weeks ago.

Yours obediently, H. GUEDALLA.

Dover, 4th September.

THE TURKISH SUFFERERS' FUND.—A SUGGESTION.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—Enough is known of the ravages of war in Eastern Europe to make further appeals on behalf of its victims needless. The Jews, the head and front of whose offending, is in many cases that they exist at all, are peculiarly great sufferers. The duty of alleviating, as far as possible, the awful sufferings of our unfortunate brethren, brought on, be it borne in mind, by no fault of their own, is recognised by the community generally, and much has been done and is being done in the discharge of this duty by a section of society. But by far the larger number have not yet come forward, and the object of this letter is to suggest a means whereby all Jews, rich and poor alike, may be roused to earnest action. There can be no doubt as the war goes on that the number of its perishing victims will be largely increased, and when the winter sets in, even with the present aid sustained, thousands of our coreligionists must perish of cold and hunger, unless further assistance be rendered. What is wanted to avert this dreadful doom, is a reliable fund to draw upon all through the winter season. If the community could be thoroughly roused, and made to see, and understand this calamity, a very simple plan is at hand, which, if properly initiated and carried out, would at once and effectually attain this object. If a large body of collectors could be found, who would work persistently to obtain weekly subscriptions from all ranks and ages, such a fund might be raised and sustained. If it be asked, where are we to find the large number of collectors required who would labour and could afford the time to do this good work, can it be doubted that a sufficient number of young ladies, in all ranks of our communities, could be found to take it? Supposing, to take a moderate estimate, two hundred young ladies would consent to this proposal, and would each collect ten shillings a week (*i.e.* sixpence from twenty persons, threepence from forty, or one penny from one hundred and twenty), no less than £100 would be obtained weekly. Assuming that five shillings are enough to keep one person alive for one week in the suffering districts, we should thus guarantee life to four hundred persons during the winter, who otherwise must perish.

If the scheme should succeed in London, it would not be long before the provinces would follow the example of the capital, and if the association was vigorously conducted so as to attract attention abroad, the Jews of Europe, of the Colonies and of America might, one and all, adopt this plan, and not only a part, but all those now in imminent risk of death, might be saved.

If a committee of influential ladies would initiate this movement—distribute collectors' books to all who would apply—would receive and publish the amounts transmitted weekly by each lady, and undertake the responsibility of seeing the amount applied to the purpose intended (and agencies are at work which render such responsibility only nominal), I think that the desired end might be attained.

There is no incentive to exertion so great as the assurance of success, and I believe that all that is needed to assure success to this plan is leadership, confidence and earnestness, and when one considers what it is sought to do—no less than to save from a miserable death thousands of our fellow-Jews, can it be doubted that these will not be found wanting?

Yours obediently, A SON OF ISRAEL.

September 2nd, 1877.

MR. JUSTICE LUSH ON THE ANGLO-JEWISH ASSOCIATION.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—I am requested by the Executive of the Leeds Branch of the Anglo-Jewish Association to ask you to insert in your next impression (permission having been accorded) the enclosed letter received by me from the Hon. Mr. Justice Lush.—Yours obediently,

HENRY WORMS, Junr., Hon. Sec., Leeds Branch of the Anglo-Jewish Association.

Thornton Buildings, Upperhead Row, Leeds; Sept. 3rd, 1877.

Aldeburgh, Suffolk; August 28, 1877.

DEAR SIR,—I owe you an apology, which I beg you to accept, for the delay in answering your favor addressed to me at Durham during the late assizes, and accompanied by the Sixth Annual Report of the Anglo-Jewish Association. I was so pressed with the work of the assizes that I had not time to read through the report during the circuit, and I must confess that I had but little inclination to read anything for a week or two after my return to town.

No one can peruse the report without being shocked by the cruelties and the systematic oppression and wrong which the Jewish community have suffered in the Eastern Principalities; treatment which would be a disgrace to any religious class, but which is especially so to those who profess to be actuated by Christian principle. The efforts which your Association is making to secure full political and civil equality, are sure to enlist the sympathy and support of all your fellow-subjects. I have read the Report of your doings with great interest, and I heartily join with you in the hope that the time is not distant when this wicked persecution will cease, and the members of your community will be recognised everywhere as fellow-citizens, entitled to the same rights, political, civil and religious, which, in common with all other denominations, they happily enjoy in this country. I return the Report with thanks, and am, dear Sir, yours truly,

ROBT. LUSH.

[The appreciative letter of Mr. Justice Lush was suitably acknowledged by the Leeds Branch of the Anglo-Jewish Association.]

DR. E. A FREEMAN AND THE JEWS.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—In common, I am sure, with all readers of the *Jewish Chronicle*, I beg to thank you for your able, well-timed and complete reply to the attack made upon the Jewish people by Mr. Edward A. Freeman. He has evidently "run amuck" upon the Eastern Question. In his fierce determination to obtain justice for the Bulgarian he is prepared to do injustice to all those whom he fancies would bar the way to an utter extermination of the unspeakable Turk. He does not disguise the fact that he would even applaud a long series of inhuman acts to avenge the dark crimes of last summer. Not even the wounded Turk would he permit to be tended or cared for. However, this by the way. Let Christians in whose mouths the words Christian Love and Christian Charity are so glibly uttered, and who are exhorted to love their enemies, reconcile Mr. Freeman's utterances with the doctrines they profess.

My object in writing this letter is to call your attention to the manner in which this Christian, *par excellence*, speaks of the Jews in an article which appeared in the *Contemporary Review* of August. The whole article is full of the fiercest invective. The very fierceness of the writer can but shock all sober-minded men desirous only to do justice, to be impartial, and to act with common humanity to all their fellow-creatures, whatever be their creed or race. I will not ask you to sully your pages with specimens of the manner in which Christian Mr. Freeman writes of such men and women as Earl Derby and the Baroness Burdett Coutts. This does not specially concern us Jews. What, however, does concern us is the uncharitable manner—to put it mildly—in which he persists in speaking of the Earl of Beaconsfield and of the Jews. I commend to the notice of the Conversionists Mr. Freeman's remarks with respect to the impossibility of converting a Jew to Christianity. Perhaps Mr. Freeman could induce the Conversionist Society to divert a portion of their income now spent in attempting the impossible to assist Russia in her Christian-like mode of loving her enemies. The following is the portion of the article to which special reference is made to the Jews:—

"No one has a word to say against a Jew, whether by descent or by religion, simply on the ground of his descent or his religion. There are Jews whose descent and whose religion do not hinder them from being very good Englishmen, and against such Jews no one would wish to speak a word. But the charge against Lord Beaconsfield is that he has never become an Englishman, that he has never become an European, that he remains the man of Asian mysteries, with feelings and policy distinctly Asiatic. We can understand, we can almost respect, his position; but it is a position which cannot be endured in the Minister of England or of any

European nation. Lord Beaconsfield's zeal for his own people is the best thing about him, the one thing about which he is really in earnest. But we must be equally in earnest the other way. The whole talk of Lord Beaconsfield, the slandering of Servia, the bragging against Russia, is the talk of an Asiatic. Throughout the East the Jew and the Turk are banded together against the European, and Lord Beaconsfield, as a man of the East, naturally takes the Asiatic side So throughout Western Europe, wherever the Jew has influence, the cause of the Turk finds supporters. The fact is clear to every one who knows anything of the newspaper press either of England or of the continent. As there are some Turks who behaved with humanity through all the horrors, and who have been punished by their own rulers for their humanity, so there are some Jews who, to their great honour, have taken another line, and who have stood forth as boldly for the cause of the oppressed as any Christian. But Jewish influence, as a rule, means Turkish influence, just as Turkish influence means the influence, not of the good Turks, but of the bad. Only in England Jewish influence is unhappily found in higher places than it is found anywhere else.

"This 'Semitic instinct'—to use a phrase whose author I know not, but which the Turkish party seem to think it clever to put in inverted commas—is of itself quite enough to account for the policy of a Cabinet led by Lord Beaconsfield. The two things the statement of which so greatly offends the Mahometan mind in England do thus exactly fit into one another; they are in truth related to one another as cause and effect. We are called upon to uphold an invading horde in the possession of the lands and houses of other nations: and the reason why we are called on to uphold them is, because we have at the head of the English Cabinet a man of a nation which has always found its interest in supporting the dominion of that invading horde. The two facts are plain enough; but it is not at all wonderful that those to whom they are inconvenient should wince a little at the statement of them."

The insidious manner in which the saving clause, "There are Jews whose descent and whose religion do not hinder them from being very good Englishmen, and against such Jews no one would wish to speak a word," should not save Mr. Freeman from the execration and indignation of all English Jews—*without* exception. His Jesuitical exception does but render his other words quoted more glaringly cruel, and cannot save him from the charge of being as unjust as he is ungenerous towards the Jewish people. The time may perhaps come when Mr. Freeman will be the first to acknowledge the injustice he has done the Jews. Until this time shall arrive it behoves us to manfully repudiate the charges such men would fasten upon us. "Defence, not Defiance," should be our motto. We cannot even yet afford to be misrepresented to our fellow-countrymen, and least of all, when such gross misrepresentation is made by one who is a scholar and a historian.

Yours obediently, A JEW.

JEWISH LADIES' BENEVOLENT LOAN SOCIETY.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—The letter of your correspondent "D." calls for a few observations in reply. He complains that the Committee in their report are making an appeal for subscriptions, where no case for such appeal exists, and he also appears to think, while acknowledging the past services of the Society, that the Society might, with advantage to the community and without losing its efficiency, be merged in the Visitation Committee of the Board of Guardians.

Allow me to state, in the first place, that the Society was in existence for about fifteen years before the Board of Guardians was started, and that to it, beyond doubt, is due very much of the improved condition of the more deserving and hardworking of our poor. There is, moreover, this special feature in our Society, that applicants, if found deserving, are not subjected to any delay. We are fortunate enough to have a most active and energetic secretary, who takes a deep interest in the poor and makes the preliminary enquiries immediately on applications coming in, so that the full particulars of the case can be submitted to the visiting ladies without delay. It will be obvious to everyone, and especially to one so intelligent as your correspondent evidently is, that much of the value of loan relief depends on the promptitude with which it is granted, and this Society possesses the greatest possible advantages for enabling it to act promptly.

At the same time the leading principle of Charity Organisation is not forgotten. The secretary of this Society and of the Loan Committee of the Board of Guardians submit to each other their list of borrowers, thereby preventing the same applicants from having loans at once from both societies. Moreover, those who apply to this Society are, as a rule, of a class rather above those who go to the Board, and their cases are therefore considered with a degree of privacy which would not be practicable in so large an institution as the Board. Lastly, the Society has, never since its institution in 1844, made any special appeal; and it now merely avails itself of the opportunity offered by the issue of the annual report to appeal to the community to replace the losses which the course of time must inevitably bring.

Yours obediently, A MEMBER OF THE COMMITTEE.
3rd September, 1877.

THE HAMBRO SYNAGOGUE.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—Why were the ministers of synagogues not in the "Union" excluded from participating in the ceremony of dedicating the Hambro Synagogue on Sunday last? The writer of this letter, in reply to a request for seats, received the following communication from the Secretary: "The reason why you had no tickets sent you is that orders were given to send only to officials of synagogues belonging to the Union."

Some six or seven years ago, on the occasion of the re-opening of the Western Synagogue, it will be within the recollection of many, that the minister of Berkeley Street took a prominent part in the ceremony, joining in the procession with other Jewish ministers. But we have made progress since then, and to-day, a preacher in a metropolitan orthodox synagogue is refused admission to a ceremony on the ground that his congregation have not enrolled themselves under the banner of the United Synagogue. The Hambro Synagogue may congratulate itself that it is the first body of congregants who have recognised so invidious a distinction between constituent and non-constituent synagogues. If we continue to make the same rapid strides in the path of enlightened intelligence and liberal sentiment, may we not expect, Mr. Editor, that the time is not far distant when, on some similar occasion, we shall hear that another *lex roscia* has been promulgated by a self-satisfied committee of management of some city fane to the effect that tickets of admission to the consecration are only to be supplied to officials of synagogues within a radius of one mile from Aldgate Pump? And we shall be as unconcerned to learn that a non-constituent or a suburban synagogue has watched its opportunity to return the compliment.

Of course, Mr. Editor, it will be understood that in penning these strictures, I am not actuated by any feelings of ill-will towards the Executive of the venerable congregation who worship in Church Row. Far be it from me to cherish such sentiments, and especially at this solemn season of the year, towards so respected a body of gentlemen, who labour with such praiseworthy zeal to promote the welfare of the ancient synagogue, and one of whose members is influenced by such disinterested motives that he "could not think of accepting any token whatever for his small services in the cause of the Almighty." My remarks are directed against the abuse, and not against its perpetrators. But I had thought, until last week, that a truer and a better spirit of union than that which is involved in the mere adoption of a uniform fiscal and congregational policy animated all, not only in the metropolis, but wherever the God of Israel is worshipped.

Yours obediently, A METROPOLITAN JEWISH MINISTER.
Elul, 5637.

HAMBRO SYNAGOGUE.—We have received two letters—one signed "An Old Member of the Hambro Synagogue," and the other "Fairplay"—complaining of the conduct of the Executive of the Hambro Synagogue in depriving the First Reader, the Rev. S. M. Gollancz, of the right to conduct the service on the occasion of the re-consecration of the service. "An Old Member" complains in very severe terms of the slight thus put upon an earnest official who has faithfully and zealously discharged his duties for upwards of twenty-four years. We do not insert the communications at length, because the writers indulge in very strong language, and we feel it our duty to decline the insertion of letters making grave charges against the executive of a Congregation, unless they be signed by the names of the writers—especially when, as in this case, the question at issue is one of a purely personal character.

THE *HABAZELETH*.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—I have to explain to you why the *Habazeleth*, edited by me, has not been forwarded to you for several weeks. The reason is because the rabbis and wardens have succeeded in inflicting upon me a cruel wrong. For, finding that the endeavours to have my printing office shut by the government or to have me imprisoned or banished, they at last induced my partner, by means which I will not characterise, to withdraw from the business, and thus to stop the publication of the paper.

My position having been last year very bad, my type worn out, and myself without means to purchase a new fount, I acceded to the proposal made to me and took a partner. This man now has been persuaded to sell his share to the son of Rabbi Salant, the head of my persecutors and the leader of the obstructives, whose object is to prevent all progress. Unfortunately, I am too poor and too low-spirited by reason of the incessant persecutions which I have had to endure, which have quite broken my heart, to resist the conspiracies against me. Nor have I the means to establish a new printing office. Of the four others in existence, two receive support from the rabbis, they printing the *Gates of Zion* and *Jehudah and Jerusalem* at the expense of these rabbis. Of the other two, one will not print for me, out of love to the rabbis, and the other out of fear of them.

When, as a young man, I used to read in works of fiction characterisations of the Jesuits, liberal as I was, I yet sympathised with these monks as I thought they had been slandered, since I could not believe in the possibility of such wickedness. I have now lived to experience in my person what Jesuits are capable of doing when they have an object in view, which they believe will promote the interest of their order. [Here Mr. Frumkin enters into a number of details describing domestic persecutions, hardships and vexations daily inflicted upon him which embitter his life, make it miserable, destroy the happiness of his family, and keep him on the verge of starvation, all of which he traces back to the obstructives who plot his ruin on account of the outspokeness with which he characterised the mismanagement of public affairs by the rabbinical *regime*. We, however, abstain from reproducing these details because they might prove tedious to our readers, and because they might involve us in unpleasant legal proceedings.] Nevertheless, I have to thank God that I and my family are still in the land of the living. I have not been imprisoned nor exiled, only I am in great distress.

There is nothing new at Jerusalem; only that the misery is fearful. The poor are perishing with hunger and thirst. There is no trade nor employment. The streets are full of persons seeking work—seeking but not finding it. Some little aid has come from Amsterdam. [Here Mr. Frumkin again accuses those charged with the administration of the funds coming from Europe with unfairness, and worse, in the distribution, contrasting the wretched and ragged appearance of the mass with the display of finery by the wives and daughters of the administrators.] Forty pounds sterling have also been forwarded to Dr. Schwarz (of the Rothschild Hospital) for distribution among the working classes. But as the instructions of Herr Eduard Menda, the sender, were not sufficiently explicit, he had to be applied to for some explanation. Meanwhile, the doctor on his own responsibility laid out £10 in the purchase of flour, which he distributed among the working classes. But this liberality was of more injury than benefit to them; for in consequence of this benefaction, the receivers were excluded from the distribution of flour purchased with the money which came from Amsterdam.

O, that the merciful among our people had compassion on the working classes, the widows and orphans, and the aged, especially of the "Wolin Carlin" and [here a congregation is mentioned the name of which we could not decipher], who have not received any relief for a whole year. Only the senders would have to state distinctly that the relief was intended for these. Otherwise it would not reach them. It would also be most desirable that other agencies for the distribution of charity should be employed, so that the money might not find its way into the hands of those not entitled to it.

(Signed) FRUMKIN, Editor of the *Habazeleth*.
Jerusalem, Ellul 1, 5637.

THE DESECRATION OF THE SABBATH.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—Painful as it is for me to write on the subject above specified, still I feel it a duty incumbent upon me to fulfil, because, unfortunately, I see the evil is on the increase throughout the whole metropolis. In no place, however, is it more noticeable than in the South of London. Many of our coreligionists (a title they hardly deserve) coming from the East End, think nothing of having their shops open on שבת, and serving as on an ordinary day, or putting up their shutters, but nevertheless transacting business. What bright ornaments in our community!

Most of these people have children. How excellently they are taught the precepts of the God of Israel! These transgressors send their children to Jewish schools perhaps, and think they are performing their duty as true Israelites, but they forget the magnetic power of "home influence." If a child is taught at school that it is wrong to do any manner of work on the Sabbath-day, and he observes his father's shop open, or he carrying on his usual daily occupation on the holy day, what must the child think? Either his parents or his teachers are deceiving him, as the acts of the one do not coincide with the precepts of the other, and as a natural result he believes his father and follows in his footsteps. What a disgrace to our community! What little faith in God must these persons posses. They do not believe that the Supreme Being is capable of blessing the works of their hands if they work only six days in the week and rest on the seventh.

As the New Year is at hand, I hope, for the sake of upholding the proud and distinguished title of Jew which they hold, these evil-doers will abandon their un-Israelitish practice and show their children a better example.

Yours obediently, XENOPHON.

THE JEWISH CHILDREN REMOVED FROM SWANSEA WORKHOUSE.—We have received a communication (not for publication) from a correspondent on whose judgment and veracity we can place the utmost reliance, in which we are informed that the recent strictures made upon the father of the Jewish children lately removed from the Swansea Workhouse are not justified. The father left England for the Cape to better his position. Before his departure he made provision for the maintenance of his wife and children. The fault of the desertion of the children really rests with their mother, and upon her should fall the opprobrium of the disregard of parental duties. Our correspondent adds that the relatives of the father—Messrs. Barnett and Goldberg—are men holding a highly respectable position, and have only declined supporting the children for delicate reasons, which, if well founded, would go far towards justifying their conduct.

"NUMA HARTOG SCHOLAR."—Mr. Louis B. Abrahams, 56, Sutherland-gardens, W., writes: I notice in your last issue that a lad named Moritz has obtained the highest number of prizes (6) at University College School. Will you permit me to state that the next highest place is held by E. G. Harmer, "Numa Hartog Scholar," who has taken five prizes. I feel sure that the knowledge of this fact will prove agreeable to all who subscribed to the "Numa Hartog Memorial Fund."

PRIVILEGED MEMBERSHIP.—Mr. Joseph Davis, of 50, Duke Street, Aldgate, writes to us in reference to the communication "Reason *v.* Sentiment," inserted in our last. Mr. Davis desires to state in justice to himself and those whom he represents at the Council of the United Synagogue, that he was the only one of Mr. Maurice Hart's colleagues who voted in favour of the abolition of privileged membership when the question was submitted to the Council. The other representatives of the Great Synagogue present at the meeting voted against the adoption of the report of the Executive Committee.

NOTICES TO CORRESPONDENTS.—Lines on the New Year.—We regret that owing to want of space we are compelled to decline the insertion of these lines. "Luther on the Sabbath" will appear next week in our column "Judaica." Rev. I. Chotzner.—Thanks for the reply; it will appear next week. Mr. Morris Gluckstein is thanked, but the verses quoted are not quite appropriate. Mr. Jonas Levy (Exeter).—We have no wish to mix ourselves up in local squabbles. The petty dispute is not creditable to your very small congregation. "S. I." and "Jacob" are thanked. "J. F."—Next week. "A Jew."—We regret that the letter has reached us too late for publication this week. It will appear in our next impression. Mr. Nathaniel Gluckstein.—Next week.

RECEIVED: "La Situation en Turqui, en Serbie et en Roumanie," par Isidore Loeb (Paris, Joseph Baer et Cie.); תולדת יצחק, by Herr Luncz, Jerusalem.

RECEIVED: From Mrs Jewell, Jersey, £1 1s. for Holy Land Relief Fund, £1 1s. for Turkish Sufferers' Fund, 10s. 6d. for Sabbath Meal Society, 5s. for Penny Dinners, 5s. for Infant School Dinners. For Turkish Sufferers' Fund, £1 1s. (stamps) from "R." From Miss Harriet Barnett, £4 for Turkish Sufferers' Fund, and £1 for Holy Land Relief Fund.

PUBLISHER'S DEPARTMENT.—Mr. S. Saunders (Adelaide).—We have duly received the remittance of £1, which has been credited to your account.

LAUNCH OF THE "MICHAEL HENRY" LIFEBOAT AT NEWHAVEN.

The "Michael Henry" Lifeboat was launched at Newhaven on Monday last. Although the weather was dispiriting to visitors, the boat itself stood the test of criticism, and was pronounced by competent judges to be in every respect fitted for the benevolent mission for which she is designed. Had the weather been more favourable on Monday, the ceremony would doubtlessly have been more imposing, and the preparations which had been made to give an air of joyousness to the occasion would have been shown to more advantage; but a steady downpour of rain, commencing shortly after one o'clock, damped local enthusiasm, and even the gay bunting flying at the mast-heads of the ships in the harbour failed to impart its accustomed charm. Still, the local and the metropolitan executives, deriving their inspiration from within, proceeded with their *con amore* labours with spirit, and the gallant crew of the "Michael Henry" sighed for "if only half a gale of wind," in order to show how they could handle their craft, and how beautifully she would behave herself in the fury of the element she is designed to combat. The London Committee and their friends arrived at about half-past twelve o'clock, and were met on the platform by the Chairman and members of the Local Committee; and after a short consultation they crossed the water to where the lifeboat house is situated.

At noon a procession took place from the New Bridge, consisting of the lifeboat crew (who were attired in their guernseys and cork jackets and red tasselled caps), a number of the steamboat crews, and the members of the Volunteer Fire Brigade, in full uniform, under the command of Capt. Geo. Stone. Headed by the band, they marched to the lifeboat-house. The crews took their places in the boat, which was already drawn out. The Committee having assembled in the boat-house,

The Rev. Dr. HERMANN ADLER read verses 21 to 32 of the 107th Psalm in Hebrew and English. He then offered up the following prayer:

> Almighty God! We approach Thy throne of mercy to invoke thy blessing upon our work. May Thy loving kindness, O Lord our God, be upon us and establish Thou the work of our hands; yea, the work of our hands establish Thou it. Thine is the sea, and Thou hast made it. It has pleased Thee in Thine inscrutable wisdom to fill the ocean with many sources of danger, with rapid and varying tides, with hidden sandbanks and sunken reefs. Thou commandest and raisest the stormy wind. Thou liftest up the waves of the sea, they mount to the heavens, they go down again into the depths, so that the frail ship is tossed upon them, and is in danger of being wrecked. And they that are in it are in sore distress, the sorrows of death compass them about, all Thy billows and Thy waves pass over them. But Thou also endowest man with understanding, so that he learns to fight and to conquer the perils of the deep. Thou hast inspired him with tender love and compassion, which urge him to come to the rescue of his shipwrecked fellow-men, and to snatch their lives from destruction. God of goodness and beneficence! we beseech Thee to keep from us devastating storms and the horrors of shipwreck. But when it pleases Thee that danger should come to a ship sailing along this coast, grant that the lifeboat which has been stationed here may accomplish the holy purpose for which it has been built, to save the lives of Thy children, who are dear and precious in Thy sight. Keep from it all harm and injury, and let not the deep swallow it up. Fill the hearts of the sailors that are to man it with unflinching courage and self-sacrificing devotion, so that they stand not dismayed before the roaring of the billows, that they quail not before the storm and the darkness. Strengthen their hands when they are weak, uphold their knees when they are feeble, until they arrive at the haven of rest with the lives they have rescued. Lord of Recompense! Thou keepest faithfulness unto all those that sleep in the dust. Remember in mercy the soul of our departed brother, to whose dear memory this lifeboat has been dedicated. Vouchsafe unto him that goodness which Thou hast laid up for those that fear Thee—Everlasting life in Thy presence, fulness of joy at Thy right hand for evermore. Bless, O Lord! all those whose hearts have stirred them up to contribute to the building of the Boat, and who will come forward to maintain it. Giver of all good! We implore Thy blessing upon the Royal National Lifeboat Institution, upon those who manage it and those who work for it. Thou, who inspirest every holy desire, every good counsel; cause this institution to prosper, so that it may accomplish the sacred purpose for which it has been founded. We beseech Thee, bless and preserve our most gracious Sovereign and her Royal House. Bless and preserve our beloved land. Remove from India the scourge of famine, make war and cruelty to cease unto the ends of the earth. God be merciful unto us and bless us! Cause Thy countenance to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations, that all the people may praise Thee and worship Thee with one accord. Amen

At the conclusion of the Prayer,

Mr. JOSEPH SEBAG (Trustee of the Fund) said he had great pleasure in being present with some of his friends in order to represent the subscribers to the Fund of the "Michael Henry" Life Boat. Adverting to the origin of the fund, he said: The late Mr. Michael Henry was a gentleman who took a very great delight in associating himself with everything that was useful, benevolent and kind, and he interested himself in young boys and young girls, more than in any other class of the population. One evening he lectured to some Jewish scholars upon the lifeboat, and they became so inoculated thereby, that after the lecture they formed themselves into a small committee to raise funds for the building of a boat, and presenting it to the Royal National Life Boat Institution (applause). Great things had small beginnings, and most things had to encounter serious difficulties at the outset. He would not conceal the fact that there were difficulties connected with this benevolent idea at its commencement, and it flagged a little. Unfortunately—and he might say perhaps this was the most unfortunate circumstance—the premature death of Mr. Michael Henry took place, but no sooner did this occur than the boys with whom he was associated, and in whom he had shown so practical and lively an interest, at once offered the highest affectionate tribute to the memory of the deceased gentleman by exerting themselves to perfect and carry into execution the excellent idea he had disseminated amongst them, but which by a wise, though to us inscrutable, decree of Providence, he was not permitted to see realised. Mr. Sebag said he was sure every one must be highly gratified at the present result, which was a credit, he ventured to say, to the community of which many of his friends were members, and to the public at large (applause). In conclusion he acknowledged, on behalf of his "constituents," the gratification all of them felt by the enthusiastic and warm reception which had been accorded them by the Newhaven people. Echoing the sentiments of Dr. Adler, he hoped that the blessing of God Almighty would rest on the boat, and she would be the means of rescuing those who without her timely aid would inevitably perish. Mr. Sebag, as Trustee to the Fund, then formally handed the Boat over to Capt. C. G. Jones, representing the National Lifeboat Institution.

CAPT. JONES: On behalf of the Institution I thankfully accept the Boat, which you have so munificently presented, and I beg to hand it over to Mr. Dolan, the Chairman of the Local Committee. In so doing, I can assure you that she will be in good hands, and that she will be manned by a crew who can be relied upon to do their duty in the hour of peril, and who have already succeeded in saving life. (Applause).

MR. DOLAN: I beg to thank you for your munificent gift, and for the compliment which you have paid both the Committee and the crew. Mr. Dolan then presented to Miss Sebag a choice bouquet of flowers, brought that morning across from Dieppe by Captain Hemmings, of the steamship "Newhaven."

Miss SEBAG having named the Boat, the crew took their seats, and the Boat was successfully launched, amid the cheers of those assembled on each side of the harbour and the firing of cannon from the wharves and shipping.

Immediately the launch was effected, the band, which was stationed near the boat-house, played the National Anthem, "Rule Brittannia," "The Union Jack of Old England," &c. The crew rowed to and fro the river for some time, the manner in which they went through their work gaining them the admiration of the on-lookers. After a while they took Captain Jones on board, and then proceeded out to sea for a short time.

A luncheon was given at the London and Paris Hotel about 3 o'clock, over which Mr. Dolan presided. There were between fifty and sixty present, amongst them being Mr. Joseph Sebag, Miss Sebag, Rev. Dr. Hermann Adler, Rev. A. C. H. Jacobs (Brighton), Rev. Isidore Harris, Rev. H. Gollancz, Mr. Israel Davis, M.A., Rev. J. H. Cohen, Dr. M. Friedlander, Capt. Harvey, Mr. R. T. Dolan, Mr. Edwards (Hon. Sec. of Local Committee), Mr. Abraham Levy (Chairman of the Committee of the Fund), Mr. Isidore Spielmann (Treasurer), Mr. Herbert Bentwitch, L.L.B. (Hon. Sec.), Mr. M. Bentwitch, and others.

The CHAIRMAN said he had received letters from Sir Moses Montefiore, Mr. Serjeant Simon, M.P., Mr. Arthur Cohen, Q.C., Mr. F. D. Mocatta, and others, expressing regret that they were unable to be present.

The toast to the "Queen" having been drunk,

The CHAIRMAN gave "The Donors of the 'Michael Henry' Lifeboat." After paying a compliment to the lady who had so gracefully performed the duty of naming the Boat that day, he said it was highly important that Newhaven should be provided with a capable lifeboat in order to protect the vast interests which were attached to the port. Although Newhaven was not much of a place to look at, yet as a port it ranked tenth in the United Kingdom, the passenger traffic averaging 60,000 annually, and the imports and exports amounting to £10,500,000 per annum sterling. It would be gratifying to the donors of the Boat to know that she was placed where so much life and property were at stake. (Hear, hear).

Mr. SEBAG, in response, said that he was highly gratified that he had a daughter capable of taking so prominent a part in that day's ceremonial, and on her behalf he heartily thanked them for the kind feeling which her presence had evoked. The Jewish community might be relied on to give material support to the Boat in the future. (Applause).

Mr. W. S. EDWARDS (Local Secretary) proposed the health of Miss Sebag, which was briefly acknowledged on her behalf by Mr. ISIDORE SPIELMANN.

The Rev. Dr. H. ADLER said he had been honoured with the important toast, "Prosperity to the Royal National Lifeboat Institution." It was fitting that Jews should take an interest in lifeboats, for it was in the Hebrew Scriptures that we found the first mention of a lifeboat. Noah was commanded to build an Ark, and when he did so he built a veritable lifeboat, the like of which had not been since seen. With the trade and commerce of the country yearly increasing, the necessity for lifeboats increased, *pari passu*, and the necessity for such an institution as the Royal National Lifeboat Institution became every year more imperative. The boat which they had that day launched had rightly been named the "Michael Henry," for in the words of the Chief Rabbi, "Michael Henry was himself a human lifeboat, saving from destruction many human waifs, which but for him might have been hopelessly wrecked." (Applause).

CAPT. JONES responded, remarking that this Boat was one of the most valuable of the gifts which the Society had received. He proposed a complimentary vote to the Chairman of the Local Committee.

The CHAIRMAN responded, and proposed "The Ladies and Visitors."

Mr. ISRAEL DAVIS responded, and the health of Mr. Herbert Bentwitch Hon. Sec., having been drunk, the proceedings terminated.

The boat's crew heartily cheered the Committee on their departure

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NOTICE.

In consequence of the smallness of the amount of the Annual Subscription to this journal and the disproportionate expensiveness of collection, subscribers are respectfully informed that the delivery of the paper in future cannot be guaranteed unless the Subscription be paid IN ADVANCE. *The Annual Subscription (including delivery to any part of the United Kingdom) is Ten Shillings.*

CALENDAR FOR THE WEEK.

Day of Week.	Day of Hebrew Month	Day of Civil Month.		Portion.	Haphtorah.
Friday	Ellul 29	Sept. 7	Sabbath commences 6.0	Gen. xxi. 1 to end of chap., also Num.xxix. 1 to 6.	
Saturday	Tishri 1	8	Sabbath terminates 7.12 א" דראש השנה		I. Samuel i. 1.
Sunday	2	9	ב" דראש השנה	Gen. xxii. 1 to end of chap. also Num.xxix 1 to 6.	Jer. xxxi. 2.
Monday	3	10			
Tuesday	4	11			
Wednesday	5	12			
Thursday	6	13			

Friday next, September 14, Sabbath commences at 6.
The New Year 5638 commences this (Friday) evening.

The Jewish Chronicle.

LONDON: FRIDAY, SEPTEMBER 7, 1877—5637.

THE YEAR 5637.

The advent of a New Year reminds us of our annual task of surveying the communal events of the expiring year. It is highly pleasing to be able to look upon the past year with unalloyed satisfaction. In no direction does it show any pause; in every one of them it shows considerable, and in some very great, progress. Indeed, the communal activity has been so many-sided and so energetic, that to follow it requires a considerable mental strain. We will try to delineate it, observing, however, that several of the directions overlap each other, and this cannot be avoided by any method of grouping them. Still, some method of division must be adopted in order to enable the mind to dominate the copious materials before it. Let us first consider the external communal relations so far as the legislature and the general population is concerned.

EXTERNAL RELATIONS.

With respect to the legislature, thanks to Providence, very little is to be reported. A specific Jewish question, such as exists in some other countries, has, since the removal of the Jewish disabilities, been unknown in England. Jews now, in the eyes of the law, rank with the other Nonconformists. If there still exist any disability under which Jews labour it is not in the capacity of Jews, but in that of dissenters. But every legislative season removes some of them. The universities are as open to Jews as to all dissenters, and they are legally excluded from no office. Only in two Bills have they been concerned in the legislative session lately expired. These were the Burials Bill and the Factory Bill. In the agitation called forth by the former the Jews took no share whatever. Yet, as we have repeatedly shown, they have a considerable interest in it. In the latter, it was proposed by the government to make to Jewish religious scruples great and substantial concessions. But neither Bill has as yet become an Act. They will no doubt be brought in again next session, when we trust they will pass in such a form as to offer to the community all the benefits which they are capable of yielding. The relation to the general population has been as friendly as ever. The recrudescence of lamentable inveterate prejudice against the Jews, such as is unfortunately witnessed in some continental countries, has, God be thanked, not manifested itself in our own country. The unanimous condemnation which the bigoted letter of the fanatic priest of Taunton received on all sides, only served to show how uncongenial is the soil England for such seed.

Nor have Mr. Freeman's intemperate remarks about the Jews, or Mr. Gladstone's ungenerous utterances concerning them, in consequence of their assumed sympathy with the Turks in their critical position, been productive of any ill-feeling. While, on the other hand, the benevolence with which the Foreign Office listened to the complaints of the Jews respecting the oppression of their brethren-in-faith in foreign countries; the sympathy which the general press expressed for the Jewish International Conference at Paris; the instructions given to the English Commissioner at the Constantinople Conference with regard to the Memorial respecting the Eastern Jews; as well as the attention with which Serjeant Simon was listened to in the House of Commons when the ministry was interrogated concerning persecutions in Roumania, and the readiness with which the Blue Book detailing these was issued; show that among the classes in whose hands the government of the country practically lies, there is manifestly good-will towards the Jewish people. A striking proof of this freedom of prejudice was afforded by the unfortunate Lambeth murder. Not an ill-natured comment was made either by the press or in private circles. The only time that specific Jewish usages were brought before the public was in the case of Levy *v.* Solomon. But the decision showed how completely specific Jewish practice in civil matters was subordinate to the law of the land. Of this surely no one will complain. A gratifying proof of the reciprocity of this friendly feeling between the Jewish and general population has been afforded by the readiness with which Jews at the scene of war have been relieved by the Stafford House Fund, the resolution of the managers of the Turkish Compassionate Fund to include Jews within the circle of its intended benefactions, and, on the other hand, by the resolution of the Jewish Committee of the Turkish Sufferers' Fund not to restrict the contributions that may be received, and which no doubt will chiefly come from coreligionists, for the benefit of Jews alone. May these friendly relations never be disturbed.

INTERNAL RELATIONS.

The internal relations of the community, of course, branch out in many more directions. The first place is due to the bodies which represent Jewish interests either within or outside the community. We will consider them in their order of seniority. The most ancient is the venerable Board of Deputies. This organisation has experienced quite a revival within the last few years. It has risen like a phœnix from its ashes, and from having at one time been inclined to do as little as possible, it is now almost eager for work. It meets much more frequently, and its resolutions, if they do not always betoken judgment, always indicate zeal, precisely what it formerly lacked. Its reports deal with living interests, instead of being filled with congratulatory addresses, resolutions and letters of thanks. We have but lately reviewed its last annual report and therefore need not again advert in detail to its contents. We content ourselves with merely referring to labours of the Board at home in connection with the Factory Bill, and abroad to the efforts made in behalf of the Jews of Roumania, to the subscription raised for the Jews in the Vaslui district, to the subscription raised for the distressed Jews in the Holy Land, and the appeal put forth in conjunction with the Anglo-Jewish Association for the sufferers in the Russo-Turkish war. The Board, which has this year been renewed, has now before it two important tasks, the result of the discharge of which will not be known for some time. The first it has inherited from its predecessor. This is the administration and application of the Montefiore Testimonial Fund. It has appointed an agent. But it naturally hesitates to begin operations while the war lasts. Nothing has as yet transpired as to the reception given by the administrators of the Fund to the very well-timed suggestions made by Herr Hirsch, of Halberstadt. It would be a cause for considerable regret if they were allowed to fall to the ground. The second task is the harmonisation of the spheres of action of the Board and the Anglo-Jewish Association. The joint appeal for the sufferers in the Russo-Turkish war is a good omen.

The second organisation in point of seniority is the Board of Guardians. We are not aware that any new features have been added in the course of last year. But the old ones have been expanded, vigorously applied and consolidated. Indeed, the development has within the last few years been so rapid, that a pause for rest and unfolding those extant is very desirable. A too rapid expansion is not rarely as injurious, and perhaps even more so, than a periodical standstill. A full account of the activity of the Board has been given in the remarkable report published some months ago, which was at the time fully noticed in our columns. The attention of the Board to higher Jewish interests was demonstrated by the efforts made to recover for the community the boy Samuel Fountain. We considered these efforts at the time as a sign of a deeper recognition of Jewish religious responsibility and a higher communal spirituality, and every analogous occurrence since has convinced us that our judgment was correct. Only very lately the Board has restored to the community two deserted Jewish children taken care of in a convent. Some years ago the position of such waifs and strays would hardly have attracted any notice.

The next representative body is the United Synagogue. The great value of this great institution becomes daily more and more manifest. The heart sends its vitalising stream forth to the limbs, and the limbs return it to the heart, healthily stimulating and invigorating each other. The prosperous balance-sheet which it was enabled this year to show, contrasting as it did most favourably with that of its predecessor, proved that if any undue sectional feeling existed before among any of the constituent synagogues it has happily been followed by more enlarged and healthier views. And while the institution has gained internally in consolidation, it has also grown externally by new accretions. The East London Synagogue, established by its aid, and in union with it, has been opened. An approach has also taken place between it and the Portuguese Synagogue in the matter of the provision in common of Passover flour, and thus is strengthened the hope that in time the Union may also embrace this ancient and venerable community, the pioneer of all others in the realm. It is also noteworthy that in a speech delivered by one of the founders of this noble corporation, and one of the most influential of its Council, the olive branch was held out to the Reform Synagogue. If it is not yet comprised in the Union it is because it desires to stand alone. The ties by which the constituents are held to the Union experience has shown are sufficiently elastic to admit of the self-government and internal development of each synagogue, while yet sufficiently tight to unite them for useful, external dignified representation, and fellowship in bearing the common burdens. Should persistence in this voluntary isolation give rise to the suspicion that the desire to stand aloof from these burdens has a share in this attitude, the congregation would only have to blame itself for it. It certainly is not consistent with the high aspirations of this community, with the religious feeling it manifests, as well as the intellectual and material resources at its disposal, that it should not participate *collectively* in the strivings of the general body, take its place by the side of the sister synagogues, and contribute its share to the communal exchequer. The United Synagogue, however, has as yet not succeeded in drawing into its sphere the Western Synagogue, while the union with the North London Synagogue, owing to the passive resistance of one of its trustees, has not yet been completed. It is to be hoped that better counsels will at an early period prevail in the Western Congregation, and that the recalcitrant trustee of the North London place of worship will withdraw an opposition which, however conscientious, is yet much censured by all concerned. On the other hand, the usefulness of this institution, and its capacity for benefiting all its constituents, is beginning to be recognised in the provinces. The Leeds Congregation applied for admission into the Union. At present the existing constitution makes no provision for such a contingency. Modifications in the Constitution of the Union are contemplated; and provision for the admission of congregations following minhagim other than the "German and Polish" (to which the Union is at present restricted), and the admission of synagogues outside the metropolitan area will no doubt in time also be made. There can surely be no valid reason why provincial congregations should be excluded from the wholesome atmosphere which the Union generates and the substantial advantages which it is capable of yielding to the constituents. The modification made by the Council in the regulations for the celebration of marriages does it great credit, and the ties thereby formed with the minor synagogues are as expedient as they are wise. Let us trust that they will answer their purpose by checking irregular marriages. Certainly, the Council has adopted the right measures for bringing them under the notice of those chiefly concerned. The energy with which the Council proceeded in this matter has not been shown in another direction, which at one time was hotly debated and warmly urged. The mortuaries resolved upon two years ago have not yet been built, and the Council has as yet failed to give an explanation why the carrying out of this resolution is being delayed so long.

We now come to the youngest of these organisations. We refer to the Anglo-Jewish Association. For this body the expiring year has been an eventful one. In it, it has spread far and wide, has revived established yet torpid branches, and has formed new ones, has gained an extraordinary number of adherents, among them men of high intelligence and influence, and all this while consolidating itself from within, and displaying vigorous activity without. When it started into life some six years ago, it probably had not three hundred members. It now has at least two thousand. Its adherents were all enclosed within the four seas. They are now spread over the whole empire in its widest sense, India included, and it has even a branch in Morocco. The Roumanian Committee, which sprang from it, has again been merged into it. The impulse which it imparted to the International Jewish Conference at Paris gave it a firm hold on universal esteem and affection, while the friendly reception with which its resolutions presented to Lord Derby by a numerous and influential deputation of the Council met at the Foreign Office, the wholesome advice given by the Minister, the speeches delivered on the occasion, and the echo which they had all over the civilised world, proved the importance and usefulness of the body. The meetings held at Birmingham, Manchester and Liverpool, likewise made the objects of the Association widely known throughout the country, and gave it considerable prestige. It shared with the Board of Deputies the activity displayed at the time of the renewed Roumanian persecutions, as well as in the efforts now being made for the mitigation of the sufferings of the Bulgarian Jews. Its friendly understanding with kindred associations abroad, and co operation with them whenever needed has continued, nor has it relaxed in its exertions, in conjunction with the Alliance, to promote a sound secular education among the Jews in the East. If the first attempt to devise a *modus vivendi* with the Board of Deputies has failed, there is good hope that the second which will soon be made will be more successful. We now approach the other lines of communal activity.

RELIGIOUS MATTERS.

Foremost in communal activity is the energy and zeal shown in religious matters. To judge by the earnestness displayed in upholding the several communal institutions, purely charitable, as well as educational, by the pecuniary sacrifices, and still more by the sacrifices made in valuable time, at meetings, conferences and councils for deliberating on communal affairs, all of which have necessarily a religious tendency, and for carrying out the resolutions adopted, religious feeling has never before been in a healthier state in the community. If we apply the test of attendance at public worship, especially on high festivals, and the erection of places of worship in neighbourhoods where their want did not seem to have been felt before, the result is equally favourable. The pulpit has been as active and effective as before, and the Hebras have received a new *magid*, in the person of the eminent Hebraist, Kohn-Zedek. A new synagogue has been opened at the East End, and we are truly pleased to learn that all the seats have been taken, and that the worship is well attended. The corner-stone of a new synagogue in the West has been laid, and the leading part taken in the solemnity by a scion of the Rothschild family is truly gratifying. In the provinces new synagogues have been opened at Leeds and Merthyr, and in the Colonies at Port Elizabeth. The lively interest taken in the cases of Samuel Fountain, the boy at Hanwell School, and the two Jewish children in the Swansea Workhouse clearly prove that the warmth of religious feeling has sensibly risen in the communal thermometer. This is also shown by the concession made to the spirit of the age by the Ecclesiastical Board, which now receives proselytes in our country. It is, no doubt, true that the respect for some observances and mechanical practices which fail to convey any spiritual meaning, are no longer held in the respect paid to them by the past generation. It is difficult to convince a generation which has learned to distinguish between means and object, between ceremonial and moral precepts, that they are both of equal importance. But it would be difficult to show that the fundamental principles of the ancestral religion are held in less esteem, or that the essentials of Judaism are slighted. Nevertheless, it cannot be denied that the Sabbath is not as generally hallowed as it ought to be; that the liturgy is still allowed to be disfigured by compositions no longer agreeing with fact, and no longer expressive of devotional feelings; that no steps have as yet been taken to create for girls some solemnity analoguous to the religious initiation for boys; and no measures have as yet been adopted to provide provincial congregations, too small to salary an eloquent minister, with itinerant preachers, although there is no lack of persons fit to discharge this task, and although the performance of this duty need not prove an onerous pecuniary burden. On the other hand, much has been done to improve and increase instruction in Hebrew, so closely connected with religious progress, which leads us to the survey of the communal educational condition.

EDUCATIONAL MATTERS.

The efforts made in this field have not only not been relaxed during the past year, but have in several directions been enlarged and improved. In common with all other public institutions, the communal schools have been well supported. Money and time have been unsparingly given, and the result, as far as examinations and the reports of the Government-Inspectors show, has been satisfactory. The Society for the Diffusion of Religious Knowledge has undertaken to organise a course of Hebrew instruction at the Board School, Castle Street. The Committee of the Free School, Bell Lane, too, has organised a special mid-day course of religious instruction. The Hebrew Classes at the Beth Hamedrash have been well attended, and the improving and highly appreciated lectures at the Jews' Infant School and the Working Men's Club have been continued to the satisfaction of all. An important step has also been taken by the United Synagogue, in the Council of which Mr. Charles Samuel has carried a resolution bearing on the training of Jewish ministers, which may have an important influence upon the future of Jews' College. A special most gratifying feature of last year were the highly successful literary meetings held on Sundays, under the auspices of the Rev. Mr. Green, for the exposition of Hebrew Literature. These meetings were attended by a number of highly cultured young men, who were introduced into a new sphere of thought, the peculiar inheritance of their people, yet previously known to most of them only by name. These, no doubt, are gratifying proofs of religious educational progress. But, on the other hand, the Society for the Diffusion of Religious Knowledge has given no new sign of life, except the organisation of the course of instruction at the Board School, Castle Street, referred to before. Yet one would have thought that there is now a much wider field of activity open to it. Books of religious edification are sadly wanted. Useful school books, too, are required, and a version of the Bible carried out in a Jewish spirit, as well as a commentary on it, would be a great boon to the rising generation. Another field of useful activity open to it would be the realisation of the idea of the late lamented Jacob Franklin, to establish a kind of communal Educational Council for harmonising and superintending the several existing schools, pointing out and supplying their deficiencies, and organising schools or classes where requisite. The periodical visits to provincial schools, now undertaken by some gentlemen, are individual labours, and their reports, if ever published, can neither have the authority, nor exercise the influence which they would undoubtedly exert were they presented to a body appointed for educational purposes. Nor has anything further transpired about the training school for Jewish teachers projected by Miss Goldsmid. A scheme for it was submitted to the public. It was ushered in by names which have a good ring in the community, and considerable contributions towards its establishment were promised. It is not known whether the scheme has been given up or simply held in abeyance.

LITERARY MATTERS.

The community possesses yet another agency for the diffusion of literary Jewish knowledge aiming at a high educational progress, while at the same time acquainting the general public with Hebrew literary productions. This agency is the Hebrew Literature Society. But another year has passed without its giving a sign of life. This syncope is truly regrettable. Apparent death not rarely is the precursor of real death; and we are afraid that such will be the case with this society, unless some sign of life be soon shown. Some explanation of this long pause in the activity of the society should be offered. Nor have any literary productions of much Jewish interest from Jewish pens signalised the year, if we except Mr. Mocatta's "The Jews and the Spanish Inquisition." This little volume, however, is a book of considerable interest, and has been hailed with much satisfaction by the whole Jewish press in America as well as on the continent. Nor has the general press in England passed it by unnoticed. Another production of Jewish interest was the "Bible Reader," by Mr. Ellis A. Davidson, now unfortunately afflicted in the prime of his life with an infirmity which leaves little hope of his exerting again his useful activity for the communal welfare. On the other hand, a work has appeared from the hand of a Christian which is of enthralling Jewish interest, and which variously judged by various critics is making the round of the civilised world, both in the original and in translations. "Daniel Deronda" is worthy the genius of George Eliot. Its tones will long and loudly reverberate in thousands of Jewish hearts. Despite this small Jewish literary activity, it must yet be admitted that the general educational progress is great. Culture is advancing with large strides in the community. The rising generation takes worthily its rank by the side of the general population. And in proportion as education advances, so rises the feeling of self-respect and the general moral tone. Unstable trades and occupations holding out inducements to an unsettled life and temptations to departure from the strict path of rectitude are sensibly on the decrease, and several of them have entirely been given up. The schoolmaster is in this respect performing miracles. And were it not for the constant influx of destitute foreigners, who naturally have to cope with great difficulties, the progress would be at a still more rapid rate.

CHARITABLE MATTERS.

To this progress the charitable institutions are not a little conducive. Their numer is very considerable. There is scarcely an ill that flesh is heir to but the community possesses some benevolent institution intended to mitigate if not remove the evil. No new charity has been established in the expiring year. Indeed, the period has come when communal charities should be rather consolidated and harmonised than multiplied. With this necessity the thoughtful in the community are sufficiently impressed. We have accordingly witnessed this year the consummation of a desideratum in this field which had been preparing for several years. The amalgamation of the Jews' Hospital and Orphan Asylum has been completely effected to the satisfaction of all concerned, and as we believe for the benefit of both institutions. But, on the other hand, the attempt to unite the Widows' Home, the Hand-in-Hand Asylum and the Jewish Home has failed. This is much to be regretted. Considering the prolonged stagnation of trade, it is gratifying to see how well all these benevolent institutions have been supported. The appeal of every one has been more or less liberally responded to, but none has gone away empty handed. Having now traversed, as we believe, the whole territory within which communal life moves—and the journey we admit was by no means unpleasant—there *surgit aliquid amari* which we, however, cannot pass by unnoticed.

LOSSES BY DEATH.

Death, as usual, has made its gaps among the communal workers. The Russian and Polish section of the community has lost its Magid, who by his tact and flow of language knew how to strike the right chords in their hearts. The general community has to deplore the premature death of the Baroness Meyer de Rothschild. Her thoughtful charity, her womanly heart and manly intellect had assigned to her a position of her own among the communal benefactors. By the death of Mrs. Harris the community has lost a profoundly sympathising and unostentatious worker, whose presence made itself more felt than it was seen. An active communal worker of quite a different stamp and in a different field was Jacob Franklin, whom we but very lately consigned to an honoured grave. Death has also deprived the community of some other persons occupying prominent positions. Among these we reckon the late Edwin Samuel, who as a new comer in London had only just begun to render himself useful in the ranks of the communal workers. The late Jacob Mocatta and Viscount de Stern will also be sadly missed in their circles.

Our task is completed. We now take leave of our readers; and in so doing wish them a Happy New Year with all our heart. May the coming year realise for them all the wishes in which the past has disappointed them.

VISIT OF THE REV. DR. ARTOM TO MANCHESTER.

On Sabbath last the Rev. Dr. Artom officially visited the Spanish and Portuguese Congregation of Manchester. During the morning service the rev. gentleman delivered a very impressive sermon, and concluded with a fervent prayer. During the service he formally inducted into office as Hazan the Rev. Judah H Valentine.

On Sunday morning, a large gathering took place at the Cheetham Town Hall, when the inauguration of the Sabbath School took place. The Rev. Dr. Artom presided and delivered an eloquent address, in the course of which he dwelt upon the importance of Jewish Sabbath Schools, and he also addressed to the pupils a few earnest words. The Revs. Prof. Isaacs and J. H. Valentine, Dr. I. A. Franklin, Mr. Belisha and Mr. Bigio also addressed the meeting. A hearty vote of thanks was passed to Dr Artom.

During his visit, Dr. Artom received many marks of the affectionate appreciation of his services to the Spanish and Portuguese Congregation in England, and also of the esteem in which he is held generally in the Jewish community. On all sides he was received with manifestations of the highest regard and cordiality.

THE CHARITABLE TRUST FUNDS OF THE UNITED SYNAGOGUE.

In the Schedule of the United Synagogues' Act will be found set forth particulars of the funds, at the time of the passing of the Act, held in trust for charitable objects by the several constituent synagogues. These funds are now administered with great care and judiciousness under the supervision of a special committee of the Council appointed for that purpose—the Bequests and Trusts' Committee—who are assisted in this work by the Overseers' Committee and the two Overseers of the Poor - Messrs. Noah Davis and Maurice Hart. These two gentlemen have been untiring in their endeavours to ensure that the funds at the disposal of the Council for charitable objects are administered in a manner which will render it certain that the benefits of such funds are given only to those persons who prove that they are necessitous and deserving. The circumstances of all the applicants are carefully investigated, and, indeed, every possible precaution is taken to prevent any abuse of these trust funds.

The principal bequests were distributed on Tuesday, the 4th inst., at the Great Synagogue Chambers. The following is a list of the bequests:

Bequest of the late	Miss Bilah Samuel	Clothing to Widows.
" "	" Sarah Solomon	Ditto.
" "	Lazarus Simons, Esq.	Clothing and 25s. cash each to 6 Men and 6 Women
" "	Asher Goldsmid, Esq.	Clothing and 21s. cash each to 7 persons. Balance £11 13s. to be distributed.
" "	Levy Samuel, Esq.	Clothing.
" "	Solomon Abrahams, Esq.	Ditto.
" "	Isaac Cohen, Esq.	20s. each to 30 Men and Women.
" "	Maurice B. Worms, Esq.	24 persons, £5 each in cash.
" "	Benjamin Isaacs, Esq.	£40 in cash.
" "	Mrs. C. Joseph	6 Men and 6 Widows, each £2 15s. in cash.

The clothing distributed consisted of 20 Overcoats, 16 Men's Suits, and 16 Women's Suits.

The total of the money distributed was about £200.

M. Thiers.—The death of an octogenarian can never be unexpected. Nevertheless, the demise of M. Thiers occurred at a most critical period for Europe, and a most inopportune moment for France. It remains to be seen what influence it will exercise on the fate of the Republic he was so anxious to consolidate, and whose main pillar he was. That he was a thorough liberal and anti-clerical to the backbone, is shown by the whole of his remarkable career, although not rarely the irony of fate compelled him to cast his lot with the clerico-conservatives. That he was, however, not free from prejudice, at least at the earlier period of his political activity, was shown by the attitude he took up in the notorious Damascus affair when Minister of the Interior, to Louis Philippe, in 1840. Thiers then avowedly espoused the cause of his agent, Count Ratti Mensen, the credulous and fanatic French Consul at Damascus, the fierce persecutor of innocent Jews, whom he charged with the assumed murder of Father Thomas and his servant. The aggravation of the tortures inflicted under the Consul's patronage on the accused, in order to extort from them the confession of a crime the perpetration of which has never been established, the complication which then arose and the difficulties which the Jewish Anglo-French mission to Egypt for a time encountered to obtain from Mehemet Ali the release of the prisoners, must be ascribed to the tacit opposition offered by the French Foreign Office to the exertions of Sir Moses Montefiore and M. Crémieux in behalf of the sufferers. It is, however, possible that religious fanaticism had no share whatever in this tacit opposition. The policy pursued by Thiers on the Eastern Question, then threatening as now, although from a different cause, was antagonistic to that of the other great powers. It was especially England and Austria who were the champions of endangered Turkey, and it was precisely these two powers who exhibited the warmest sympathy for the persecuted Jews at Damascus. Thiers in his political antagonism to these allies might have deemed it necessary, in furtherance of his views, to extend his opposition to a domain which to others simply appeared humanitarian. Who can estimate the strength of the associations with which the two questions were connected and interwined in his mind? Whether later in life he ever came into contact again with any specific Jewish subject we do not know. But his general influence upon the fate of the Jews as a thorough liberal and a declared opponent of clericalism cannot but have benefitted—indirectly of course—the condition of the Jewish people. He is gone. May he rest in peace!

"Obituary of the Year."—In the course of his sermon on Sabbath last at the Central Synagogue, the Rev. A. L. Green made a feeling allusion to the losses by death sustained by the community during the past year. Owing to pressure upon our space we are compelled to defer the insertion of a report of the sermon until next week.

JUDAICA.

כביכול.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—"The Writer of the Note," so persistent in his hypothesis, must forgive me for asserting that I am dealing most charitably with him when I advance against his arguments the saving plea, לפום חו־פיה שבשתא, otherwise I should be obliged to conclude that he had borrowed his quotations secondhand, and had not only left them undigested but even unread, inasmuch as the passages cited in support of his paradoxical arguments are ראיה לסתור, as they directly and utterly invalidate his erroneous definitions.

The Midrash Koheleth illustrating the words כבד עשוהו, observes: It is not written in Holy Writ עשהו (in the singular) but עשוהו (in the plural) כביכול, as if one were permitted to say הקב"ה ובית דינו עשוהו, implying in direct terms and for parenetical purposes that the act was the result out of the joint work of the Supreme and His associated assessors. The term כביכול is manifestly used here as an excusatory plea for the alleged plurality with which the plural form of the verb (עשוהו) is invested. There can be no second opinion as to the meaning of the Midrash and the special application of כביכול.

The next quotation from that interesting compilation of Rabbi Judah, of Ratisbon, (Sepher Hachsidim c. 560) which refers to the symbolical teaching of the Talmud Tract Kethubot 104A is equally decisive, הקב"ה כביכול הוא בעצמו אומר שלום: the Supreme Himself—if one may so be permitted to speak—bidding welcome and handing over the token of peace to the dying saint There is not the shadow of a shade of doubt as to the uniform meaning of the term כביכול wherever used without one exception, and I offer a friendly challenge to "The Writer of the Note," to cite one doubtful passage in contravention of the universally accepted definition. "The Writer of the Note," who is in the minority of one, will observe that in most instances כביכול is either preceded or followed by the phrase הקב"ה, so as to show its qualitative bearing. If כביכול were an epithet standing for the name of the Deity, the phrase הקב"ה would in every instance be wholly redundant.

The "Writer of the Note," the victim of the one error that leads to many further, says: "It must be borne in mind that the meaning given it (כביכול) by Elias Levita is purely conjectural." To this soft impeachment I have merely to remark that the conjectural part rests entirely with "The Writer of the Note," and most assuredly not with Levita. Elias points out that the conjectures are ill-founded, and those who say that כביכול implies a generic term for "the Scriptures," and is to be resolved thus כב יכול, the Bible written in (כ"ב אותיות) 22 letters may employ the phraseology or the idea, and so indulge in the imagery גדול כח הנביאים וכ"ו, but post-Biblical writers are not so permitted to employ the like anthropomorphisms.

Levita, indeed, seems to have had in view etymologists who, like "The Writer of the Note," have a strong affection for arguments having the flavour of a paradox and the zest of novelty; who play hide and seek with consonants and let the vowels take care of themselves, inasmuch as he (Levita) points out that the construction of כביכול is in no way obscure or exceptional, as "The Writer of the Note" asserts with such complacency, but that it is co-ordinate in form with such prepositional combinations as כבראשנה and כבתחלה.

Now, leaving the special for the general, "The Writer of the Note" will I hope agree to differ and meet me in friendly contest, קנאת ספרים, on future occasions, when perchance we may, I hope, do battle with our pens on the same side. I beg to assure him that my object in noticing his learned errors, and errors they certainly are, does not not spring from any ignoble desire to vaunt my own scholarship or to impugn his; the point at issue affords no scope for the one, and I trust I am incapable of the other. My object is placed on much higher ground, it is two-fold:

(1). An anxiety to save students, amongst whom I hope I may be permitted to rank myself, from jumping at the hasty conclusion that novelty versus tradition must be right if only expressed in the enticing garb of modern phraseology and vagueness, and invested with the charms of readable English and accompanied with "variorum" references to unread books. Every student who is an honest worker knows to his cost that one half of his student-life is taken up in correcting and modifying the immature assumptions of the other half; it is humiliating but so it is בישישים חכמה. And, unfortunately, errors, like weeds, grow apace, but are not so easily eradicated, שבשתא כיון דעל על. Somehow or the other, a fashionable system of etymology, the bow-bow theory, has grown up in our time in regard to the cognate languages and our own literature, an etymology founded more on rich fancy than on solid scholarship, and no definition is now discarded how much so ever it may interfere with the recognised meaning so long as it is sufficiently sensational; and what with new meanings and new readings, built frequently on merest conjecture, the text is made as unstable as shifting sands. I believe this system or want of system, this trick of verbal manipulation is of great disservice to real progress, it leads, on the contrary, to the frippery and foppery of learning; and in lieu of the solid scholarship of the past, we have what the Germans so cleverly term "Wort Krämerei" קול דברים אתם שמעים ותמונה אינכם רואים זולתי קול, the "vox et prâeterea nihil," The classic nightingale troubled with the sore throat.

(2). I further regard the column of Judaica, the Notes and Queries in the "Chronicle" of paramount importance. Questions are put by earnest students frequently on moot and grave points having immediate reference to dogma and discipline, and I am astounded at the "ex cathedra" fashion in which such questions are met, as if the enquiry related to some disputed move on a draught-board. What would give and has given profound scholars years of application and involved intense thought is answered off-hand, as if the solution had been kept tabulated in a ready-reckoner. Men now-a-days seem quite ashamed to own that it is possible for them to be ignorant on some abstruse points, or that it is within the region of feasibility that they may be in error in regard to dogma, or the origin, history, and motivation of some ceremonial כלנו חכמים כלנו נבונים כלנו יודעים את התורה; nay, the less they know the more decisive and pronounced are their opinions, and they will not admit the law of inexorable logic, that it does not follow that because an idea or a ceremonial is old and venerable, and does not quite fit in with their modern views of comfort and convenience, that therefore it is to be discarded to the limbo of things obsolete, and altogether regarded as an anachronism.

To me it appears that if the maxim, הוי דן מה שתשיב, held good two thousand years ago, and that an infraction of that maxim led to the fatal growth of heresy, and sapped our nation's solidarity, surely à fortiori, it is essentially important in our days when the haphazard answers, so glibly given, frequently as dogmatic as they are erroneous, are calculated to do irreparable injury to the rising generation, who ask for bread and receive stones.

No one living can have a higher appreciation than I have of the omnipotence, the dignity, the blessing of a free press, still, like all the blessings, there is an associated risk, and even threatening danger when dogma and ceremonial are discussed with a flippancy quite characteristic of a desultory critique on the fine arts, the "opera-bouffe," the last novel, or the notice of a cartoon of "Punch." Nor does this empiricism stop here; it must be a source of sorrow and pain to all right-thinking men, however advanced their views may be, to perceive the tendency among inconsequential, irresponsible and sensational writers to hold up not only in the press that circulates chiefly among us, but in the general press of the country, our customs, institutions and ceremonies to derision and reprobation, and what pains one most is not the substantive averment, possibly correct. I frankly avow that some of the impugned ceremonies and impeached institutions are amenable to improvement, but one is shocked at the cold, carping, bitter, heartless, irreverent and derisive tone, occasionally not free from personal invective and direct communal insult, indelibly marking such sinister articles. It is not only that one step from the sublime to the ridiculous, but from the sacred to the impious. In our holy language the word קדש expresses, according to the context, either the holiest or the most profane matters, implying that the transition that converts the highest to the lowest, is at all times most imminent. In most cases it is the half truth and the specious plausibility that invest such articles, with their venom, their malevolence and their scandal, the more iniquitous, because their author fulfils the Scriptural personification of the man who shoots poisonous arrows scattering moral and spiritual death, and says he is only in sport, or means no harm.

I believe that all this must in the long run tell woefully against us if we quietly fold our hands, permitting punishment to go by default. The rising generation will think that because such diatribes are left unanswered that they are therefore unanswerable, and that the school of the "ipse dixit" is the only school in which to graduate. At a time like the present, when every man is wishful to be his own Chief Rabbi, made so by the canon of his own infallibility, framing his own Shulchan Aruch, which shall declare nothing "trifa" but soap and candles, nothing forbidden that comports with his æsthetic tastes and sumptuous convenience, and when every would-be philosopher regards his own individual opinions as the true law of Judaism, and who preaches that law, too, as the new revelation in "tracts for the times," and yet, withal, under the mask and behind the ægis of anonymity. I cannot conceive under such condition of things any section of a Jewish journal having a more important bearing on the interests of Judaism and the well-being of our community than the columns devoted, and fairly open and widely opened, if only carefully supervised and controlled, to the discussion of topics affecting the great interests of our times, interests, forsooth, much more important—whatever some of your correspondents may think—than the petty squabbles of amateur chazonim and pestered officials, and of more moment than the reiterated appeals to the highest ecclesiastical authorities to interfere in matters with which they have about as much to do as that famous personage—the man in the moon. I believe the time has come for Jewish clergymen to make themselves useful, not only to the poor outside and to the rich inside the synagogue, and without rushing into the open arms of polemics, to engage in the work of the age, in directing and educating public opinion, in exposing the sciolism, so rampant in many quarters, and, above all, to have the courage of their opinions, and to sign their name to every article penned in defence of what they believe and teach to be true, and to be equally honest and courageous in admitting the broad fact that in the lapse of time institutions have become impaired and misunderstood, and, further, to recognise and admit that if such institutions are to subsist in a living not in a fosilized state, they require modification in order to suit the age in which we live. The history of the past, the best guide for the religious discipline of the future teaches us that Judaism possesses in an eminent degree a recuperative power, and that the plea of "non possumus," as regards the discipline of the Jewish Church, is a fiction, existing only in the pious fears of those who forget that the system under which they now live is in itself the outcome of repeated modifications, uniformly pursued through ages of change, and but for those changes, Judaism—practical Judaism—would now be impossible, and exist only in name, as a thing of the past. If my colleagues, whom I know to be quite as earnest and more competent than myself, will engage in the work, of occasionally stemming the progress of error through the Press, we may in this way accomplish as much, if not more good than can be effected by sermons, however eloquent and persuasive. I cannot undertake the work alone, but I will bear my due proportion.

To return to your correspondent, and I have trespassed unduly on your space already. "Em Es, Er" will permit me to remark that it is a great risk for an ordinary student to say, as he does, that outside a certain work no other data on a given subject can be found. Our literature is so vast and comprehensive, that its highways and its byeways comprehend works not dreamt of in the philosophy even of "Em, Es, Er." If he refers to בית שמאל he will find the largest register of Jewish names tabulated with great pains and exactitude for legal purposes in our literature, in which register the נחלת שבעה and other compendiums are absorbed. Craving your indulgence for my lengthy epistle,

I am, Sir, yours obediently, A. L. GREEN.

Synagogue House; August 31, 1877.

QUERIES.

ANCIENT HEBREW ACQUITTANCE.—I am much interested in identifying the localities mentioned in an acquittance (Cotton, Nero, C. iii. p. 183 b.) by which three London Jews release ריקרט הפריאר משיינט טריניטי מלונדרש והקנויינש Richard, Prior of St. Trinity of London, and the convent, from certain responsibilities. The releasing creditors sign themselves respectively יעקב קרפין (Jacob Crespin,) אליש כהן (Elias le Evesk,) and פייטבין בן בנייט (Peitevin fil' Benoit) The deed speaks of ten אקריש (acres) of land and one אקרא (acre) of pratum in the village of ווישמילנא (Westmelne), thus specified: four acres in a field called למיש אפלטון; two acres in a field called מידלפילט (Middlefield), near the convent; two acres in a field called למננרב (Lemon Grove?) and two acres in a field called וויטדייא, near the פושיאה (Tower of London?). The deed also speaks of ראול אידורט (Raoul Eadward) and דוא דוורינש (Hugh de Warines), and must be at least 630 years old. The caligraphy is very clear and plain. The places for which I have not given the English equivalents are those in which I am most interested. They look like Lammas Appleton, Whitdie, and Pusia. Can any of your readers, acquainted with ancient London topography, aid me identifying the various spots mentioned?—M. D. DAVIS.

JEWS IN MEDIEVAL ENGLAND.—I shall feel much obliged if some of your French readers will favour me with explanations of the following descriptions of coreligionists, which I find in certain ancient documents, tempore Richard 1st: Mendart "le Treffor" and "le Traffur; David "le Romangur"; Benedics "le Rumangur; and Simon "le Eskrimur" (query, the pugilist). "Le Scrivenur," I take to be the סופר; "Le Boucher," the שוחט; and "le Pointur" and "le Punctateur," the נקדן. Medieval England evidently boasted of many Nakdanim, whose special it was to punctuate correctly the Hebrew manuscripts of their brethren. "L' escreveyn" and "le Scriptor," occasionally appear as equivalents for "le Scrivenur."—M. D. DAVIS.

[We are compelled to defer until next week the insertion of several queries and replies received.]

HULL.—On Sabbath last the Rev, David Fay delivered a sermon at the Hull Synagogue in aid of the Turkish Sufferers' Fund. He took his text from Malachi ii, 10. The amount subscribed to the Fund was about £20.

CROATIA.—In this kingdom, chiefly inhabited by Sclavs, there prevails the greatest harmony between the Jews and Christians, and Jews are not rarely elected to public offices. This was also lately the case at Agram, the capital, the municipality of which unanimously elected a Jew as town physician.

BRESLAU.—Professor Dr. Grätz will deliver lectures at the University in the coming semester on the talmudical treatise, *middoth* (measurements of the temple), and Professor Dr. Magnus on "Moreh Nebuchim." Professor Dr. Cohn, the celebrated botanist, was made hon. doctor by the University of Tübingen, on the occasion of the celebration of its fourth centenary. In addition to these learned coreligionists, there is another Jewish professor at the University—Dr. Jacob Rosanes, a mathematician.—*Judische Presse.*

WINTZENHEIM.—The reforming rabbi of this congregation repeatedly and arbitrarily made alteration in divine service. The consistory and the majority of the members were opposed to these alterations, insulted him during service, and ultimately drove him out of the synagogue. The rabbi took legal proceedings against his assailants, who were summoned before the court. In the end, however, they were all acquitted.

PARIS.—M. Michel Breal, Professor of Comparative Grammar of the Indo-European languages at the Collège de France, was elected member of the "Academie des Inscriptions et Belles-Lettres." There is yet another Jewish member of this Academy—M. Joseph Derenbourg, Professor of Scientific and Jewish science in particular. Both these coreligionists have greatly distinguished themselves by their erudite publications in the respective spheres of learning which they have selected.

METROPOLITAN FREE HOSPITAL.—Temporary Premises—Commercial Street Spitalfields.—The aggregate number of patients relieved during the week ending Sept. 1st, was medical, 834; surgical, 704; total, 1,538; of which 879 were new cases.

THE LONDON FINANCIAL ASSOCIATION (LIMITED) invite applications for an issue of Land Debentures for £250,000, bearing interest at the rate of five per cent., repayable at the end of five years at par; or, at the option of subscribers, £50 Debentures, to be issued at £40, without coupons, payable at par at the end of five years, or previously by annual drawings. These Debentures are issued for the development of the Alexandra Palace Estate, with a view to the sale of the Building Land of that Estate. The total area of the Building Land is 310 acres.

BUGS, FLEAS, MOTHS, BEETLES, and all other insects are destroyed by KEATING'S INSECT DESTROYING POWDER, which is quite harmless to domestic animals.—Sold in tins 1s. and 2s. 6d. each, by THOMAS KEATING, St. Paul's Churchyard, London, and all Chemists (free by post 14 and 33 stamps). The 1s. tins, are so made that the Powder is easily distributed from them, and will be found a great improvement on the old paper packets. In exterminating Beetles the success of this powder is extraordinary, and no one need be troubled by those pests. It is perfectly clean in application.

HAMBRO SYNAGOGUE.

The Hambro Synagogue, after having undergone extensive alterations, repairs and decoration, was re-consecrated on Sunday afternoon last. The service was in almost every particular similar to that usual at the opening of a Synagogue. The customary seven circuits were made with the Scrolls of the Law, which were carried by the Chief Rabbi, the Revs. B. Spiers (Dayan), Dr. Hermann Adler, A. L. Green, the honorary officers and principal members of the Synagogue.

Afternoon Service having been read,

The CHIEF RABBI delivered a sermon. He welcomed the congregation back to the Synagogue after it had been closed for several months during the execution of the alterations. He congratulated them upon the successful manner in which the ancient place of worship had been enlarged and adorned, by which its appearance had been so much improved. After an existence of 150 years there had been a danger that through want of sufficient support it would have had to be closed. The members, however, exerted themselves, and by their energies and means it had been kept open. The Chief Rabbi complimented those who had taken the lead in the movement upon the success of their exertions. It now behoved the members to maintain the place of worship upon a firm basis, and keep before their minds the true object of the worship of God. Rabbi Eleazar ben Azarjah was asked what was the right path which man should pursue to attain a perfect life. He answered: "If you desire to obtain eternal life be mindful of the honour of your neighbour; keep your children from infidelity, but, above all, when you are in a place of worship, remember before Whom thou standest." The Chief Rabbi dilated at length upon the last words of tne advice of the Sage, and earnestly implored the members of the Congregation to lead a life of usefulness, of piety; that they might ever remember God's presence, and thereby be kept from temptation to evil-doing. He bade them take advantage of the approach of the New Year to appear before God with contrite hearts and a sincere wish to lead virtuous lives. Like a merchant who periodically balanced his books they should examine into their past, and make new resolves for the future. They should give heed to the religious training of their children, so that they might when they grew up be indoctrinated with the teachings of Judaism, and be preserved from the evils of those idle speculations which lead to infidelity. To thoroughly perform this sacred task the parents themselves must be thoroughly imbued with the knowledge of the eternal God and not follow the example of the philosopher who would restrict God to logical or physical limits. The Chief Rabbi urged his hearers to impart to their children a thorough knowledge of the Hebrew language, so that they might have a perfect acquaintance with the prayers offered up in the synagogue. He reminded them that the destruction of Jerusalem was attributed to the fact that out of the mouths of the babes the blessings of the Lord were not heard. He entreated them to preserve the service in the synagogue such as they had found it bequeathed to them by its ancient founders. He reminded them of the duty they owed to the central body of the United Synagogue, and which body they should help to strengthen. After commenting on the efficacy of prayer, the Chief Rabbi concluded by offering up a fervent prayer in which he craved that God would bless all those who had brought their offerings towards the restoration of the synagogus; that the sanguinary war now raging in the Turkish dominions would be brought to a speedy conclusion; that bountiful help would be given to the millions in India who were starving through the Famine; and that God would grant a Year of Happiness and Peace to all the congregations of Israel.

Mr. DEMETER PICK announced a long list of donations to the repairing fund, the largest amount being a sum of £350 given by Mr. Ignace Pick, through whose zeal and indefatigable exertions the happy change has been effected in the synagogue.

The service was brought to a conclusion with the chanting of the Consecration Ode and the singing by the choir of the 150th Psalm. The Rev. Mr. Forlazer was the officiating minister.

The alterations were effected under the superintendence of Mr. Lewis Solomon, of Southampton Street, Bloomsbury. The total cost was £640. The principal alterations consist of a new staircase to the ladies' gallery, with choristers' room under same, and a ladies' retiring room on the half-landing; an addition of two rows of seats in the body of the synagogue near the Ark; a considerable improvement in the ladies' gallery; an alteration of the lantern light in the centre of the roof, by which a great increase of light is obtained; and, lastly, a new Ark with panelled mahogany doors. The building throughout has been re-decorated in a very effective manner. The interior is now light and cheerful, affording a happy contrast to its dark and dingy appearance before the alterations were carried out. The members of the Building Committee were: Mr. I. Pick, Chairman; Mr. H. A. Israel, Vice-Chairman; Messrs. S. Jacobs, S. L. Frankenberg, H. Myers and Demeter Pick, Hon. Sec.

BAYSWATER SYNAGOGUE.—After having been closed for nine weeks for repairs and decorations, the Bayswater Synagogue was opened for Divine Service on Friday evening last. There was no ceremony at the re-opening, but at the Sabbath morning service the Rev. Dr. Hermann Adler delivered a discourse appropriate to the occasion, on the text: "Ye stand this day all of you before the Lord your God." In the course of the sermon Dr. Adler appealed very earnestly in behalf of the Turkish Sufferers' Fund. The interior of the synagogue has been decorated throughout in a very simple but effective style, the chief effort of the decorator having evidently been to emphasise the architectural lines. The tints selected add greatly to the light in the interior generally, but especially to the clerestory, which formerly presented a heavy and lowering aspect, but now, from its increased light, has an appearance of much greater height than before. The decoration of the Ark is very rich without being tawdry, the heavy gold sculptured work being sufficiently toned down by the sober back-ground colours. The gallery fronts are treated as cabinet-work, the panels being painted in warm dark tints, the mouldings gilt, and an ivory coloured inlay being worked in the middle of each panel. The general effect of the decoration is decidedly pleasing. New sunburners of improved construction have been fitted to the clerestory, and all the gas-fittings throughout have been renewed. Special arrangements have also been made for improving the ventilation of the building, these having been found necessary in consequence of the crowded congregations which fill the synagogue far beyond the limit proper to its cubic capacity. The back rows of seats in the ladies' gallery have been rendered more commodious, and several minor alterations have been effected for increasing the comfort of the congregants. The decorative works and general alterations have been carried out by Mr. Mestwerdt, of Brixton Rise, the gas work by Messrs. Strode, the ventilators (Landau's patent) by Messrs. Croggan, and the works generally have been executed under the direction of Messrs. N. S. Joseph and Pearson, the architects. Great praise is due to Mr. J. M. Lawrence, one of the new Wardens of the Bayswater Synagogue, for his great zeal in having personally canvassed the members of his congregation for a very large share of the cost of the works, and for his having attended at the building almost daily to assure himself that the works were being satisfactorily performed.

ANDRADE SYNAGOGUE.—On Sunday last Mr. Salomon Pool, in the name of the subscribers, presented to Mrs. Andrade, relict of the late Solomon Andrade, a Sepher Torah, with bells and mantle, as a testimonial, in recognition of her kindness in permitting the continued use of her synagogue, in Spencer House, Essex Road, Islington. Mrs. Andrade, and her son, Mr. Samuel Andrade, suitably returned thanks for the present. The usual mincha service was read by the chazan, Mr. Chumaceiro. The Scrolls of the Law were then taken out of the Ark, and the bearers walked in procession to the door of the synagogue to meet the new Scroll, which was brought in by Mr. Salomon Pool, and met by the congregation chanting ברוך הבא. One circuit of the synagogue was made, and Prayers for the Royal Family, for the Congregatiou, the donors of the Scroll, and for the Andrade Family, were recited. מזמור לדו was then sung, and all the Scrolls having been deposited in the Ark, the service was brought to a conclusion, with the singing of אדון עולם. The congregation then repaired to the house of Mrs. Andrade, where refreshments were served, and thanks were suitably returned to Mr. Salomon Pool, as the Chairman of the Fund, and Mr. Harris, promoter of the testimonial, the sub-committee for their services, and to the Andrade family for the use of their synagogue. Mention was made by Mr. S. E. Moss of the late Mr. Andrade who had erected the synagogue, and taken such interest in it. Prayers are said at this synagogue every Friday evening, Saturday morning and afternoon, also on the holydays. The minhag followed is the Portuguese, the same as at the parent synagogue in Bevis Marks. A large proportion of those who attend the synagogue are Ashkeuazim.

PRISON VISITATION.—We understand that Mr. A. L. Emanuel will resume his duties as honorary prison visitor at Portsmouth Convict Prison on the ensuing Holydays. He will be assisted by Mr. Polack, student of Jews' College. During the last nine months the duties of prison visitor at Portsmouth have been most ably discharged by the Rev. A. F. Ornstien, Principal of Aria College, Portsea, who, with the permission of the trustees, kindly acted as *locum tenens* for Mr. Emanuel, at the request of the Visitation Committee of the United Synagogue. We are informed that Mr. Ornstien discharged the important duties entrusted to him with marked success, and that his services were highly appreciated by the Visitation Committee.

DIVINE Service will be held during the ensuing Holydays in the synagogue of the Deaf and Dumb Home, Notting Hill.

THE second number of "Eminent Jews of the Time" with the portrait and biographical sketch of Sir Albert Sasson, K.S.S.I., will be published in a few weeks.

MISS RE-HENRY has contributed two stories to Magazines this month, one in the "Ladies' Treasury," the other a tale for children in "St. James's."

MISS CONSTANCE MARKS (daughter of Mr. B. S. Marks), has passed the Oxford senior examination in the preliminary and four other sections, obtaining thereby the degree of Associate of Arts.

AMONG those who passed the recent Oxford (Senior) Local examinations were: Solomon Kaufman (of Hartlepool and pupil of Belmore House School, Cheltenham); F. L. Cohen, of Aldershot, and Sydney Samuel (son of the Rev. I. Samuel), both students of Jews' College.

THE teachers of the Jews' Free School have presented Mr. David Moses, late of that institution, and now one of the assistant teachers of the Old Castle Street Board School, with a testimonial, as a mark of their esteem. The testimonial consists of a writing-desk bearing a suitable inscription.

WE are informed that the Council of the Sir Moses Montefiore Literary and Art Society intend giving a dramatic entertainment at an early date in aid of the Turkish Compassionate Fund.

ON Sunday evening, the members of the Sir Moses Montefiore Literary and Art Society presented Miss Albu with a gold watch and chain, as a mark of esteem, on her leaving England to complete her musical education in Italy, under the patronage of Miss Hannah de Rothschild. The presentation was made by Mr. Henry Laurance and suitably acknowledged by Miss Albu, who referred to the great interest evinced by the late Baroness and by Miss Hannah de Rothschild in the future prosperity of his daughter.

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Mdlle. Dreyfus begs to announce that she will be in town in September. All communications address to 40, Albany-street, Regent's-park, London, or 7, Wellington-road, Brighton.

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Special classes for young ladies wishing to pass University examinations.

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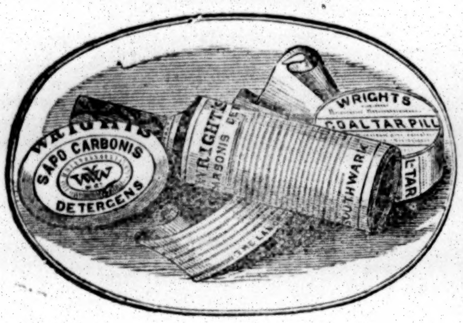

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